

The American Friend

Old Series
Vol. XXXIV No. 9

MARCH 3, 1927

New Series
Vol. XV. No. 9

Peace Number

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ON THE HORIZON OF THE CHRISTIAN CHURCH

CONFERENCE ON PUBLICITY FOR CHURCHES

At Hotel Chalfonte, Atlantic City, March 22-24, will be held a joint conference on publicity, promotional work and fiduciary matters for Churches in accordance with instructions given at the meeting of the publicity representatives at the Conference on Religious Journalism at Washington last June. The committee in charge is hoping that every publicity representative who can possibly do so will attend this gathering, as an opportunity to do educational work for publicity. In addition to sectional discussion groups during morning and afternoon, the joint sessions each evening will consider as themes: The Prevailing Trends in Benevolence, Co-operating With the Press, and A Better Use of Printer's Ink.

RELIGIOUS OBSERVANCE OF MAY DAY

For the past four years, May Day has been celebrated throughout this country as Child Health Day. The physical wholeness of the child has been acclaimed as one of our great national hopes. "The perfect child" is the slogan on the banner which has been held aloft by those working for the health of children. Without triune harmony of body, mind, and spirit there can be no whole or perfect child. The American Child Health Association, which has inaugurated the idea of May Day, turns this year to the churches, and to all community and national social agencies and asks that to the mental and physical ideal which already has been built up be added the spiritual ideal. The Association asks that ministers everywhere embody the child health ideal in their May Day sermons, or in a brief statement during a service, that Sunday Schools celebrate the day with songs and festivals, that the whole lay world turn to the church on May 1 and seek its leadership in giving to children the idealism and the spiritual training which is their rightful heritage. Dr. Worth M. Tippy, secretary of the

Federal Council of Churches, speaking of the May Day celebration, has said, "The right of the child to good birth, to gentle rearing and to a fair chance at life has assumed poignant interest with the breaking down of the family and the pressure to utilize the as yet undeveloped child. These are sacrificing the child. Therefore the Child's Bill of Rights demands that our nation shall put the child first in all its thinking, and his spiritual unfolding as the supreme achievement. The May Day celebration of the American Child Health Association dramatizes the situation. The church should seize upon the idea and make the most of it to the last congregation."

NEW EXPRESSION OF RELIGION IN RUSSIA

George Lansbury, a well-known British socialist, describing changes he found in revisiting Russia recently, makes a number of statements which seem to rest upon careful observation. He believes that a new expression of religion is developing in Russia, and describes a visit to a monastery where, although the abbot had at one time been arrested for counter-revolutionary propaganda, the orthodox churches are full, and there are many other groups carrying on their own types of religious services. Church property has been confiscated but all types of churches are open and freely attended by those who desire. "The fact that the mass of people are openly and avowedly not Communists makes nonsense of the statement that the Russian nation is forced to renounce religion and accept atheism as a creed. The peasants who make up the mass of the people are still loyal to the forms of religion." He does not, however, minimize the dangers to the Soviet government. "These, especially economic difficulties will not be solved for many years unless Great Britain and the world in general comes in and by mutual concessions and mutual aid assist the Russian peasants and workers in recreating the economic life of the country. The Russian people can and will do this for themselves in time, but they will do it much quicker with the sympathy and assistance of the Western world."

PAN-AMERICAN GOOD WILL EXPRESSED

The Indian children of North and South America are on such friendly terms that they are exchanging gifts. Bearing the label "To Indian Children of North America" a huge box overflowing with home-made toys and dolls, has just arrived in New York. The Aymara Indian children of Bolivia have sent them through the La Paz mission. Dolls in picturesque native costumes, reed whistles, baskets and pottery in brilliant colors are laborious and painstaking examples of the children's self-denial and labor as well as friendship and good will. The gifts will be distributed by Miss Edith M. Dabb to Indian children on the reservations. "These children are descendants of the ancient Inca civilization in La Paz. The people are famous as makers of the most perfect thread in the world and for their weaving. The weaving even from these young children, is exquisitely done." The poverty of the Aymara Indian makes this evidence of Pan-American generosity all the more remarkable.

THE CHILD'S BILL OF RIGHTS

The ideal to which we should strive is that there shall be no child in America that has not been born under proper conditions, that does not live in hygienic surroundings, that ever suffers from undernutrition, that does not have prompt and efficient medical attention and inspection, that does not receive primary instruction in the elements of hygiene and good health; that there shall be no child that has not the complete birthright of a sound mind in a sound body and the encouragement to express in fullest measure the spirit within which is the final endowment of every human being.—HERBERT HOOVER.

Only Two Months

Only two months remaining during which to send to the treasurer the balance needed to meet our pledges to the united work of the church.

On February 1 the amount received to apply on the Foreign Board budget of \$96,603.54 was only \$52,337.23.

\$ 44,266.31

is the balance to be raised by March 31, 1927. The temperature in January fell \$1028.66 below December's receipts for foreign missions.

Did Some Friends Forget?

We have promised to meet these obligations to our missionaries before the end of the year. Remember to keep the temperature rising during February.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

101 South Eighth Street
RICHMOND, INDIANA

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXIV. No. 9.

MARCH 3, 1927

New Series
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Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

EDITORIAL

Peace in Principle And Policy

IN a recent issue we said that properly, all our Friends work is evangelistic. Similarly, at the heart of all our doctrines lies the central principle of peace; not the fortuitous and superficial peace which signifies merely the absence of a state of war between nations, but a peace that carries us to the very heart of God. This primacy of peace in the Quaker conception of the Christian experience and life cannot be over-emphasized. Too many Friends themselves do not grasp the full significance of it and until they do they remain inadequate evangelists of the Prince of Peace.

In our very conception of God and our interpretation of the life of his Son Jesus Christ rests the basis of our peace testimony; in that and in our conception of the divine kinship between God and man. In the words of George Fox, in the hearts of people are found the temples of God. He actually dwells therein, to the fullest extent to which he is permitted. That shrine of the divine in the human becomes sacred, therefore, a real holy of holies. An outrage against that shrine is an outrage against God himself. Since God the Father is love, the only basis on which we can be his children is that of brotherhood, the very essence of which is love and peace. This was the great lesson that Christ came to teach us. Force, whether physical or otherwise, violates personality and drives God out. Love invites God in to occupy his own. Christ definitely turned his back on force and chose the way of peace. He didn't storm men's heart by might—he won them by love.

The realization that God dwells in the hearts of men, regardless of color, race, creed, nation or material circumstance, brings that sense of brotherhood which is the mark of the true Christian. It inspires an attitude of soul that is distinctive. It governs all our relationships and is the very foundation principle of our life. We apply it to international relationships and call it peace. But it is just as vital a principle as applied between next door neighbors, between members of the family, between employer and employed, between Negro and White, between Catholic and Protestant, between Christian and Mohammedan, between Americans and Mexicans, and even between members of the Society of Friends!

It is some such appreciation of the peace position of Friends as this that makes English Friends so extremely careful in the reception of new members. The latter must come by way of thorough conviction and not by the way of personal pleasure or convenience. And particularly, the applicant must be thoroughly committed to the

principle of peace. To them a non-Pacifist Friend is simply a contradiction of terms. We are not so particular in America. Do we not have the clue here to the reason why the Society of Friends in England is so great a power in the nation for righteousness as compared with the influence wielded distinctively by American Friends?

Even over here, however, the Society of Friends has officially stood true to its fundamental position in times of national stress. The question is frequently raised why so many others who have declared themselves for peace, fail to stand for it in time of war. It is because with them peace is a policy rather than a principle. As long as this distinction obtains, there will be a place for a real Society of Friends. It is for the strengthening of this conception of Christianity among Friends and for its extension to others, that the Peace Board of the Five Years Meeting is heartily committed.

Should We Try to Influence The Government?

THESE are trying days for those of us who look with sorrow and chagrin upon the policy which our government is pursuing in relation to our southern neighbors, Mexico and Nicaragua. We cannot help feeling that there is a yawning and tragic chasm between the high ideals expressed by President Coolidge on various occasions, and even so recently as in his address at Trenton, and the actual practice of ruthless imperialism that seems to characterize our attitude toward these weaker nations. In this, as in other instances of governmental policy, the question remains, what can we do about it? Indeed, in the minds of some the question seems rather to be, should we even presume to make our sentiments known and felt at Washington? There is occasional expression by them to the effect that the President knows so much more than we do that he should be trusted to handle our affairs of state without any interference from individual citizens. The answer to this is two-fold. In the first place, a President or a Secretary of State is by no means omniscient. There is a great deal of information which they do not have and which should be called to their attention. For example, there are comparatively few people that really recognize the true inwardness of our past relations with Mexico. If some citizen feels that he has light on this troublesome question that should be shed upon our national policy, it is not only his privilege, but his bounden duty, to express himself frankly to his government.

In the second place, aside from being humanly limited in their knowledge and wisdom, public officials, no matter how high the station, are human in that they are subject

to the force of public opinion. We know that powerful business corporations who have private interests to serve are ever close to the government and are continually exercising all the influence at their command. Does it not behoove disinterested and high spirited citizens, on the other hand, to be equally alert on behalf of justice and the public weal? In no other way may the purposes of free government be promoted and its ideals conserved. Friends, particularly, acting on the spiritual imperative of the Quaker concern, have been peculiarly influential in the past in exercising such influence. Is there not particular call for this type of civic service in these distressing days?

Granting that this question should be answered in the affirmative, the further question remains as to how best this influence can be exercised. The principle of the exercise of individual responsibility was ably espoused by John Quincy Adams, who championed successfully the right of public petition. There is plenty of evidence at hand to show that the day of the petition as a very effective measure of controlling public policy, has passed. Instances are recorded in which our legislators at Washington, on being inundated with avalanches of telegrams and letters, have compared notes only to find that the petitions were worded exactly alike, and it developed that in many cases were signed as a matter of good natured

acquiescence by people who did not even know their content.

On the other hand, the direct, personal communication between constituent and public official, as between man and man, has perhaps never been more potent than today. The citizen who writes from a sense of duty and expresses his own information, concern and individuality in his message, will always get a hearing and exert an influence. A recent article in *The Outlook*, entitled "Better Than a Ballot," tells how one letter from a western farmer determined even Senator Borah's attitude on a rather important issue. What we need today is alert and well informed Friends, who with the faithfulness of a quickened conscience and a high order of Christian patriotism, will feel the concern to address officials of government upon the question of our national policies, and particularly upon those which have to do with our foreign relations. This is a service which the President himself actually invites through the work of his secretaries who are given responsibility of gathering reactions from the public and reporting them to their Chief for what information and guidance they may give him in the consideration of public issues. What less can we do, as conscientious citizens than respond by giving every help possible in this direction?

Advance of International Peace

Practical Contribution which Quakers Can Make

BY HOMER L. MORRIS

IF Rip Van Winkle were to awake today after two decades of unconsciousness, he would receive a shock which might be too much for his nerves. He would scarcely recognize the Old Home Town because of the rapidity with which people shunt about in automobiles, carry on telephone conversations with their cousins in London and Paris, tune in with the radio, and receive reports of flying through the air across the North Pole. He would find himself in a very different world. If he had gone through a similar experience and awakened three hundred years ago, he would have observed few changes in his village except that the older people would have passed on in the intervening years and the children would have become young men and women. He would have found them doing things in the same way as their parents.

These great mechanical and scientific devices which have come into use with such kaleidoscopic rapidity are of comparatively recent development. The minutes of The Royal Society of 1662 records: "It was ordered at the next meeting experiments should be made with wires of severall matters of ye same size, silver, copper, iron to see what weight will break them." "Dr. Goddard made the experiment to show how much aire a man's lungs may hold, by sucking up water into a separate glasse after the lungs have been well emptied of aire. Severall persons of the society trying it, some sucked up in one such about 3 pints of water, one six, another 8 pints and 3 quarts. There was observed the variety of whistles or tones which ye water made at the severall hights, in falling out of the glasse again."

These are facts which are commonplace knowledge to the high school student today. Less than 300 years ago they were still unknown facts to even the most learned scientists of the period. In the intervening years our western world has been literally transformed by the scientist. This has been made possible largely because they conceived the idea that things could be changed and then set about systematically and experimentally to make

changes. The work of the scientist has been received with eagerness by the business world because it has resulted in increased production. The research laboratory is now an essential part of every progressive business enterprise.

The Social Sciences can report no such progress. Indeed, we have not yet caught up with some of the social conceptions of Aristotle who said: "The end for which a city (state) is established is, that the inhabitants of it may live happy!" This would appear as an amusing slogan for a progressive chamber of commerce. Progress in the Social Sciences has been much slower and more difficult because we have scarcely as yet reached the first stage of development which will be a prerequisite for any great social advancement. The first stage is the conception that things can be changed, that our social, economic, and international life can be organized on a more just, equitable, and Christian basis. The next obstacle encountered is not only an intellectual one but a very practical difficulty. The scientist goes into his laboratory, controls his experiment, and verifies his results. For the Social Scientist this procedure is beset with innumerable difficulties. Even if an experiment can be isolated, the results are often still capable of different interpretations—hence real progress is lamentably slow.

If a new social truth is discovered, it is not usually received with great joy by the business world. This is because it usually runs counter to vested interests and involves changing the status quo. When it is proven by scientific investigation that child labor is harmful to the normal development of children, that unsanitary conditions in mines and factories undermine the health of the workers, or that the profits of industry permit the payment of higher wages, the discoverer of these facts is not hailed with great enthusiasm as a benefactor of the race. He is usually denounced as a dangerous radical and a Red.

In the realm of international relations these difficulties which

are encountered by the Social Scientist are accentuated and made more difficult by our western ideas of nationalism and sacredness of the state. The moment friction develops between states, a settlement is made difficult by raising the shibboleth of national honor and prestige of the state. This necessitates a defense of the policy which has been pursued by a given state. National feelings are aroused and the necessity for loyalty to the government is emphasized. In this atmosphere calm, deliberate thinking and search for the facts causing friction are exceedingly difficult. As stated by Norman Angell, nations do not deliberately plan wars, they "muddle" into them.

We are almost entirely ignorant of the technique as to how to settle international difficulties. The facts concerning most of the problems centering around national defense and security are in hot dispute by militarist and pacifist. These questions which are so vital to the peace and happiness of the modern world ought to be capable of scientific analysis and not simply decided by age old prejudice, custom and ignorance. Students of these problems agree that if our civilization is to escape the cataclysm of another world war, we must make as great advancement in the years which are just ahead of us in the method of settlement of our international problems as we have made in the past one hundred years in the advancement of scientific methods. We must discover new methods of dealing with these old problems.

There are two avenues of approach to this vast area of ignorance. One is by scientific study and amassing of the factual evidence upon which conclusive deductions may be drawn. The other is by way of actual demonstration of methods of procedure. Friends ought to be continually pushing the frontiers along both of these roads. It is in the domain of actual demonstration, however, in which I believe Friends have the greatest opportunity for service. Some things lie beyond the realm of scientific proof and can be established only by demonstration. Friends need to be organized to act in the capacity of a flying squadron to go to areas of friction, misunderstanding and difficulty; to attempt in the spirit of love, good will and friendship to bring about reconciliation and understanding—to really apply goodwill as a solvent to international disputes.

As long as the history of the world war and the period of reconstruction is told there will be related the part which the Quakers played by constructive goodwill and service. It has now been established, in such a way that the world will never forget, that the pacifist does not have to take a negative attitude but that he can render a positive service of love in war times. This is a tremendous gain and the significance of it will increase with the coming years.

The Quaker experiments in constructive goodwill during the past decade tend to demonstrate the practicability of this method of procedure in difficult international situations.

The taking of food to Germany by the Quakers as soon as it

was possible to enter the country was a decisive factor in preventing the type of social upheaval which occurred in Russia. It strengthened the position of the liberal forces and steadied the nerves of a defeated people. It was the act which helped to dispell the bitter disappointment over the failure of Wilson's Fourteen Points. It made possible an early resumption of friendship between Germany and the United States. That experiment was repeated in Austria, Poland, and Russia. Similar results were attained in each case.

This evidence is sufficient to justify the conclusion that this is the proper technique of rapprochement between erstwhile belligerents. It is the channel by which even small groups of pacifists can make a contribution towards the reconciliation of peoples.

The two conferences called by the Quakers between the Germans and Poles, the first in Danzig in 1925 and the second in Warsaw in 1926, have demonstrated the way in which fears, jealous prejudices and misunderstandings can be dispelled in the atmosphere of friendship and goodwill. As a result of these conferences, each group came to understand the other, each came to appreciate the culture and the accomplishments of the other. Each group left the conferences with the avowed purpose of working for a more amicable spirit toward the other country. If this work could be undertaken on a large enough scale, Germany and Poland would be able to settle their disputes without the resort to another war.

The work of the American Friends Service Committee in the West Virginia coal fields during the strike in 1923 illustrates a service of Quakers in industrial conflicts. In this situation the needs of women and children were placed above industrial conflict and both employer and employee groups were appealed to in the spirit of friendship and goodwill.

These experiences point the way, I believe, in which Friends can make their greatest contribution to the practical advancement of International Peace. Every difficult international situation such as in Nicaragua, Mexico or China, every point of industrial or racial friction is a new laboratory in which to apply the power of love, goodwill and friendship. To the extent to which Friends are actually prepared to go into these difficult situations and apply the principles we profess, will we make a contribution to the solution of the problems of human relationships.

The actual working of love, goodwill and friendship is often so paradoxical that they will not be trusted or tried by a rationalistic and a scientific age. They will become an accepted method of procedure only after enough experiments have been performed to prove their practicability. The acceptance of the ways of the Kingdom awaits not argument and analysis but demonstration.

Richmond, Indiana

Our Caribbean Birthright

BY MILTON H. HADLEY

ONE hundred and three years ago the President of the United States enunciated a new doctrine to the world. James Monroe informed Europe that America was no longer open for colonization; we would not interfere in their affairs and they were not to interfere with ours. After accomplishing its original purpose the doctrine went into seclusion to be called out at intervals until Cleveland, Roosevelt, and their successors not only dragged it forth but also fitted it out in a new suit of clothes. Our present President has finally added an overcoat, so with all these new clothes the Monroe Doctrine may be expected to figure largely in the society columns of the next generation.

David Y. Thomas points out the five cardinal principles of the

new Monroe Doctrine. ¹"(1) European powers are forbidden to take any territory in the western hemisphere; (2) the smaller states in Latin-America, especially in the Caribbean region, must pay all debts owed to foreign bankers, not overlooking, of course, American creditors; (3) the protection of the Panama Canal and American islands in the West Indies brings the entire Caribbean region within the sphere of our national supremacy; (4) the extensive commercial and industrial interests of American capitalists in Mexico and Central America will be protected by our Government; and (5) 'Pan-Americanism will be favored,' that is,

¹As summarized by C. A. Beard, "American Government and Politics," p. 348.

there will be friendly co-operation between the United States and the powers to the southward as far as that is compatible with the safety and interests of the United States." Another student¹ has said, that the original doctrine which "was extended by Cleveland to the assumption of a degree of protection, has of late been extended into a species of moral guardianship by which we undertake to compel a Spanish-American state to fulfill its obligations and give Europeans no ground for interference."

January 10th, 1927, President Coolidge assured us he would "take the steps that may be necessary for the preservation and protection of the lives, the property, and the interests of our citizens and government; and continued, "In this respect I propose to follow the path of my predecessors. Consequently I have deemed it my duty to use the powers committed to me to insure the adequate protection of all American interests in Nicaragua, whether they be endangered by internal strife or by outside interference in the affairs of that republic." Did ever Wall Street hear sweeter music? Can we blame Latin-America for trembling and shouting "Beware of the dollar, intervention follows."

Since our acquisition of the concession from Panama and the construction of our canal, the Caribbean has been gradually transformed into an American lake, or as nearly so as has been possible. Further development along that line may well be expected within the coming years. As we journey around this sea which may become one of the great commercial centers of the world, what do we see? On the north, Cuba, with its Platt amendment, large American interests, chiefly based around investments of \$1,360,000,000, a virtual protectorate of her big neighbor. Next lies the island containing Haiti, which has been under our marines since 1915, with its real capital in the state of New York, and in its eastern portion, Santo Domingo, another virtual protectorate in which we have intervened five times, the last ending in 1924 after eight years of occupation. Its Receiver General of Customs is chosen by the President of the United States of America, as is also the Receiver of Customs of Haiti. ²East of Porto Rico which we secured in 1898, lie the Virgin Islands, purchased of Denmark by Uncle Sam in 1916. Coming around to Panama, a republic due to our so desiring it, we find this slender strip of land a virtual protectorate of our country. An unavoidable circumstance we are told due to the importance of the canal and canal zone which divides it. We shall grant that Panama in hostile hands would endanger our waterway. Five times have the citizens of this republic seen our blue coats land to preserve American order. Costa Rica is less well acquainted with the marine, having been his host only once. Nicaragua—but we shall take that up later. Honduras is an independent country; in which we have intervened six times within the past twenty years, and where our investments have doubled from 1920 to 1925. With Salvador our oversight has not taken the form of marines, but she boasts an American Collector of Customs, appointed by her American creditors. Mexico's relationship to us is pretty well known. Only twice have we intervened, while our investments have grown from one hundred and eighty-five million in 1899 to one billion three hundred and eighteen million in 1925. Needless to say, we are furnishing plenty of trouble for probably the finest, most progressive government Mexico has ever had. This apparently is due chiefly to two reasons: American investments in Mexico and our administration's chagrin at having competition in her control of this western hemisphere. Mexico is rapidly becoming the champion of Latin-American rights against the encroachments of the sponsor of Monroe's Doctrine.³ Calles is a hero from the Rio Grande to Tierra del Fuego as well as in other continents. Pan-Americanism seems to be coming but the United States is not leading the movement. What have we to show for our birth-right as the defender and protector of the Americas?

The reasons for our interest in Nicaragua are not far to seek: defense of the Panama Canal, our great mining, lumber, and fruit interests, and especially the possibilities of a Nicaraguan canal, which will surely be dug within the next ten or fifteen years. By the Bryan-Chamorro treaty we not only got such trans-isthmian concession rights, but also a ninety-nine year lease on the Corn Islands, absolutely essential to control any such canal. The Gulf of Fonseca, jointly bordered by three countries, was given to us as a naval base, and our State Department overrode the protests of the other countries. We feel that we must have a friendly government in Nicaragua. Solorzano and Sacasa were friendly toward Mexico, and began to pay off their obligations to United States creditors. In 1909 it is known that American interests furnished millions in money to the rebels, and this time America was fully as intent on her object. It was Admiral Latimer who finally drove Sacasa out of the country. As a *Nation* editorial says, January 5, "We are at war in Nicaragua. It is nonsense to call our intervention a step for 'protection of American lives and property.' It is war—unauthorized by Congress, unjustified by any principle of international law or custom, unknown to the American people—and a low-down, bullying kind of war. 'President' Diaz, the ex-secretary of an American mining corporation, could not hold office by himself. Our State Department recognized him; our marines guarded his ports for him; Americans collected the customs for him; American fliers in American airplanes chased his enemies for him; Washington denounced his opponent, the constitutional President Sacasa, as a Mexican-aided Bolshevik Finally Admiral Latimer landed marines at Sacasa's capital, Puerto Cabazas; declared the city and all the country about it a neutral zone; ordered Sacasa, his ministers and army to disarm or get out; instructed the American mahogany companies to pay tariff dues to Diaz agents rather than to the Sacasa men who held the town." As usual, it would seem, American capitalists have been able to get the help of their country in forcing a Latin-American country to bow before the dollar.⁴

Summarizing our Caribbean policy of the past thirty years, we find that ²"We have created two new republics—Cuba and Panama; converted both of them and three other Latin American countries—the Dominican Republic, Nicaragua and Haiti—into virtual protectorates; intervened by force at least thirty times in the internal affairs of nine supposedly sovereign and independent nations; made the period of intervention last anywhere from a few days to a dozen years; enlarged our investments from a paltry two or three hundred million dollars to the tidy sum of upwards of three billions, and installed in four states our own collectors of customs to insure payment. Incidentally, we have annexed Porto Rico and the Virgin Islands, built a canal, secured an option to construct another and gathered in several naval stations."

As I listen to those about me, it often seems that I hear words of the ancient Hebrews. The people from the Rio Grande to the Strait of Magellan are Samaritans, despised half-breeds, worthy only of hate and to be ruled by the Lord's chosen people of 1927. As I look back, what do I see? Rome, her millionaires, villas and slaves; a medieval church more interested in the dollar than saving men's souls; Spain, her cavaliers gorged with the wealth pilfered from the same people with whom we are now dealing; finally, a Junker aristocracy with the "better than thou" attitude and a belief that the world needed its "Kultur." As I look forward, what do I see? Possibly the continued growth of our aristocracy of wealth, to follow the same old path of riches, trod by Roman senator, medieval bishop, Spanish courtier, and German Junker; or, possibly the common people, rising in their right to demand that we follow the leadership of One who taught the Way of life—the Higher Way of Peace and Goodwill. Penn College, Oskaloosa, Iowa.

¹J. S. Bassett in "Short History of the United States."

²Many of these figures are taken from the chart prepared by Wm. R. Shepherd, given in *The New Republic*, Jan. 26, 1927, p. 268.

³*The Nation*, Dec. 15, 1926, p. 632 gives some interesting and skillful ways in which Calles is making Mexico the leader of the Latin-American states. Some include: careful selection of friendly diplomatic representatives, gifts of many kinds, scholarships to Mexican schools which bring an ever increasing number of foreign students to Mexico, lecturers, financial assistance, and the active support of friendly Liberal governments.

⁴Dr. De La Selva, a Labor leader and Liberal of Nicaragua, in conversation with Alva W. Taylor, head of the Good Will Mission to Mexico, pointed out how we do not "realize that their investors here are doing just what the Spanish did for centuries—grabbing the wealth of the land and leaving us only the poverty." Interview quoted in *The Christian Science Monitor*.

²Shepherd, in *The New Republic*, Jan. 26, 1927.

The Perils of Propaganda

BY JOSIAH C. RUSSELL

The breaking down of time and distance as political factors has been one of the greatest triumphs of modern science. The success of democracy is based upon the people's ability to know and act together. The Roman Republic fell because it grew so large that its distant citizens could not share in its control. Aristotle thought that the ideal republic would be small enough for its citizens to see across it—so that a summons to assemble could be obeyed in a few hours. He did not foresee the day when the voice of a president would carry across a continent and the reaction of the citizenry reflected in thousands of newspapers would hurry back by wire. Rapid communication has made modern democracy workable but with rapid communication has arisen an evil almost unknown in the era of autocracy and slow communication—propaganda. Propaganda is the broadcasting of one side of a debatable question to the partial or whole exclusion of the other.

It is as easy to spread a lie rapidly as the truth and a lie usually has more news value. A startling headline proclaims a revolution in Russia according to rumor. The next day the truth that Moscow is as quiet as Philadelphia appears but it has little news value and occupies three lines. Nevertheless readers usually believe what they hear and see. The government occasionally finds it advantageous to influence public opinion and public opinion thus formed often in turn embarrasses the government. For example the movie, "The Four Horsemen of the Apocalypse" by its portrayal of alleged German atrocities "helped" our morale during the World War but has been a nuisance since the arrival of peace. As an adequate illustration of German methods the movie was untrue in 1918 as in 1926. We may trace the baneful effects of Allied propaganda during the war in the Peace Conference and Treaty of Versailles by comparing this conference and treaty with an earlier conference in which propaganda played little part.

SIMILARITY BETWEEN TREATIES OF VIENNA AND VERSAILLES

Just over a century before the Treaty of Versailles was signed there was a great convention at Vienna ending the last previous general war. The problems of the two were amazingly similar—the preservation of future peace, the determination of boundaries, the treatment of the defeated nation and its leader—all were discussed at Vienna as at Versailles. In a comparison of the two one may well wonder if we have advanced at all in civilization.

The League of Nations to be sure seems to be an improvement over the Holy Alliance—how much remains to be seen. Both, let us note, were instruments to preserve treaties unfair in many ways. The Congress of Vienna has been blamed for not basing the determination of boundaries upon national lines. National sentiment or patriotism was as feeble in 1815 however as it was powerful in 1918. We can hardly blame the diplomats for failing to respond to a demand which barely existed.

The triumph of democracy over autocracy in 1918 has been somewhat negated by the development of the dictatorship. It is difficult to believe that the substitution of Mussolini for the Kaiser is a real improvement and Bolshevism resembles Czarism to a remarkable degree in its methods. The new mandates are quite as imperialistic as dependencies or protectorates—the change is about the same as calling an undertaker a mortician.

The boundary lines of 1815 were unfair but those of 1919 are not above reproach and a glance at the map is sufficient to tell who won the war. Moreover not a little of the delight with which the Allies applied the doctrine of nationality lay in the way in which it broke up Austria-Hungary and other enemy countries. If there had been any voluntary inclination to free the Philippines or Ireland or had Germany and Austria been allowed to unite, this exhibition of benevolence would have been more convincing. The

diplomats showed themselves cruel, intriguing, and selfish on both occasions. Shall we flatter ourselves merely because the brand of selfishness of the age of Wilson is different from that of the age of that other idealist, Alexander I.?

PEOPLE NOT RULERS NOW RESPONSIBLE

The diplomats of Vienna were responsible only to their rulers, with few exceptions and those of Versailles to their constituents, the great democracies of England, France, Italy, and the United States. At first glance the latter condition would seem preferable. Surely the representatives of the great democracies would be more reasonable, more appreciative of the enemy's aspirations, and more humane than the representatives of the czar, the kaiser, and the emperor. However the great autocrats had not been subjected to propaganda and they or their representatives went to Vienna with reasonable instructions. The governments of the Allies, on the contrary, had stimulated their citizens with liberal quantities of hate and greed as well as of idealism. Their representatives went to Versailles under the necessity of satisfying the hate and satiating the greed or of losing their positions of leadership.

The Treaty of Vienna treated defeated France with astonishing humanity. French armies under Napoleon had devastated Europe from Madrid to Moscow for twenty years and had spread revolutionary ideas as distasteful to ruling dynasties as Bolshevism is to America. Yet France suffered little territorial loss or financial punishment. France was cordially hated by the people of Europe but that hate could not remove rulers or influence state policy.

PROPAGANDA OF HATE AND GREED

During the World War morale was sustained by propaganda which pictured Germany as a monster which must be crushed. At the same time that country was expected to bear the tremendous burdens of war costs. German wealth and power lay not in her relatively poor soil, but in her strong industrial organization. It was not possible to destroy the power without destroying the wealth. To destroy German industrial power was to satisfy Allied hate. To make her pay reparations would satiate Allied greed. Either hate or greed must be sacrificed or both compromised.

In this conflict hate won over greed. Germany was plundered and her industrial life disrupted. Germany could no longer support her population. Thousands were condemned to starve and millions of children remain stunted. In cruelty and barbarism our Christian civilization has surpassed itself although it had many atrocious precedents. The great effort made to feed the German children mitigated only partially the force of Allied punishment of their enemies' children.

This policy of plunder proved a boomerang. Industrial Germany bought as well as sold. Thousands of workers in France and England are still out of work on account of the destruction of part of the German market. To the economic distress caused by the weakening of Europe's greatest industrial nation, is partly due to the fall of the franc, the downfall of the Liberal Party in England, and the loss of parliamentary government in Italy. Revenge was sweet but dear.

THE REPARATIONS AND THE DEBTS

However thoroughly the Allies plundered Germany the plunder could not approximate the huge sums which Clemenceau and Lloyd-George had dangled before the eyes of their admiring supporters. They must have realized their mistake rather early. They had half killed the goose but expected all the golden eggs. As politicians never dare admit such serious mistakes the diplomats resorted to subterfuges to camouflage their retreat. At first they commanded Germany to start paying but refused to name

any definite sum since it would seem impossible to Germany or too small to the Allies. This was obviously unfair to Germany.

Next they divided the final sum in three parts. The smallest part was what Germany might be expected to pay and what Germany was to infer she would have to pay. The other two sums attained mammoth proportions and were of nebulous existence—mirages to the citizens while they crossed the barren desert of post war reconstruction.

A change was necessitated and the Dawes Plan instituted. It has two tremendous political advantages. In the first place it is so complicated that few understand it. Second, Dawes has the reputation of being a "go-getter" and anything connected with him, people reason, must be a financial success. The net result is that Germany is to pay far less than the Allies were promised by their leaders in 1919, but the people only partially realize the situation. The disappointment about German plunder which the politicians have been unable to prevent has been turned into resentment that the United States has not cancelled the war debts. That seems to have been the purpose of Clemenceau's astonishing letter.

In order to further the campaign to cancel or lower the debts our allies are again appealing to the idealism of 1917. The conquerors of the Riff are appealing to their comrades in the "War to End War" and the Italians to their allies in the "War to make the World safe for Democracy." This idealism which enticed many Friends to the trenches now seems less seductive. What our Allies had hoped their greed would get from Germany they now hope sympathy will secure from America. Their manifest hate has partly destroyed the sympathy.

However, the idealistic propaganda which was so helpful in 1917 was a positive nuisance in 1919. If this idealism meant anything, certainly the enemy countries were entitled to lenient treatment. They had removed the kaiser and the other autocrats who were regarded as the arch-enemies of peace, democracy, and nationalism. Indeed the Allied victory was due in part to the conversion of the enemy countries to these ideals.

The propaganda of hate was stronger than the propaganda of love as it usually is in wartime. The latter disappeared rather quickly after the war except in relief work and in the mind of President Wilson. The diplomats converted his idealistic League of Nations into a very practical instrument to enforce the provisions of the Treaty. Indeed the president became a sort of moral sanction for provisions which surely needed a moral baptism.

RESPONSIBILITY FOR THE WAR

The cleverness of greed and hate went further. The diplomats needed a real excuse for their policies and this they found in making Germany and especially her leader accept responsibility for the outbreak of the World War. It was a popular move which appealed to justice. We all remember the phrases "Hang the Kaiser," and "To Hell with the whole Potsdam Family." These phrases were the more formidable because they were so easily understood. In the mouths of children they formed one of the least excusable features of the propagandists' success. The people expected that these slogans should be converted into fact and it was not easy to deny them.

"Hang the Kaiser" was good campaign material but his execution would have been an international outrage. Luckily for the diplomats the kaiser came to their aid. He fled to Holland. So, certain that they would never be forced to try the kaiser they set up a court to try the war criminals of their enemies, for which of course there was no precedent in law or reason. However public opinion fostered by propaganda had to be satisfied. The diplomats made a magnificent gesture of requesting Holland to surrender the kaiser—and Holland obliged by refusing! The Allies contented themselves by trying a few petty offenders. Germany then challenged the Allies by electing one of the chief "criminals" as president.

Perhaps to satisfy Wilson's conscience and to excuse Allied greed and hatred the Germans were forced to accept responsibility for the War. German children were starving and she did

not dare refuse. The question of war guilt is of course not for the politicians to solve but for the historians. But propaganda had incriminated the enemy countries and the people believed it. The politicians were not afraid of the historians but they were of the people.

The main question of war guilt is not difficult. For forty years Europe had been busy preparing herself for the greatest war in the world's history and they got the greatest war in the world's history. The increase in armament was tremendous and the militarization of the European mind was even more thorough. War was so inevitable that the question of its inception is a secondary matter. Professor Barnes may be right in his conclusion that Russia and France were responsible for its beginning. If this is true, another irony of history must be recorded, for Germany was responsible for three diplomatic crises any of which might have brought on the war. This militarization was fostered by long and persistent propaganda and to its success we are indebted for the Great War and the Treaty of Versailles.

A Few Sidelights on Nicaragua

BY WILLIAM C. ALLEN

NICARAGUA, as stated by her citizens, has a population of about 800,000, of whom only 80,000 can be considered as either white, partly white, educated or partly educated. The remainder of the people are Indians, many of whom live under the most primitive conditions.

Last year when conversing with a Nicaraguan gentleman he showed me where he kept his revolver and as he made a jerk on his belt emphatically remarked, "In my country we always have po-lit-i-cal af-fairs on hand and we always have to carry a gun." He spoke volumes. In another conversation he referred to the carelessness exhibited toward human life in Central America, declaring, "The people of the United States and the people of Central America are very different—you try to live as long as you can, but we do not care how long we live." Apparently true. He told me that he had left Managua, the capital of Nicaragua, only a few days before on two hours' notice. He was a member of the liberal party of which group Carlos Solorzano had become president of the republic, and Juna B. Sacasa, vice-president.

When I was coming North from Nicaragua to San Francisco there boarded our ship at Corinto the deposed constitutionally elected ex-president Solorzano. He had been elected by the liberal party. A group of his followers carefully surrounded him until the gangway was let down and the ship left the dock. Evidently there was apprehension as to his personal safety. "A guard of honor," composed of ragged, bare-footed soldiers had escorted him to the ship. I suspected that the insurgent government was really anxious to see that he left the country. He was a mild-mannered, genuine gentleman.

Carlos Solorzano had been deposed over night. As one of his party tersely informed me, "General Chamorro got possession of the fortress and the guns one night and was president the next day." Thus president Solorzano was escorted out of Nicaragua whilst the vice-president Sacasa, to save his life, fled the country.

At first the United States government would not recognize the Chamorro rebel crowd because it had obtained power by unconstitutional methods. Secretary Kellogg subsequently changed his policy and recognized the Chamorro government, with General Diaz placed at its head, for reasons that certainly have never been made clear to many Americans in spite of Secretary Kellogg's statements in connection with the situation. The fact that vice-president Sacasa had been a victim of revolution and had fled the country for his life, was used against him in statements emanating from Washington. Meanwhile, Washington dubbed him as a rebel—apparently a most unfair appellation under the circumstances. The newspapers have since referred to him as a rebel.

Meanwhile, the other countries of Central America, as far as we can learn, according to previous agreement among themselves and with the co-operation of the United States government to only

recognize constitutionally elected presidents, have continued to consider the Chamorro-Diaz revolutionaary party as the real rebels, the United States by its new ruling now dissenting. War between the two factions has followed. The situation is very mixed. It has shrewdly been suspected that financial, coffee and some other interests have brought about the change of face at Washington. Anyway, the fears incited in Latin-American countries by such action on the part of the government of the great Republic, have naturally been great. A fine redemptive

feature has been that in the United States a large portion of the press, the churches and other who desire that our relations with feeble countries be justly and honorably conducted have protested against a policy that tends to increase enmities abroad and may, if not checked, result in our boys being sent into foreign countries to protect the interest of a few of our own citizens who when they made investments were fully aware of the political and other hazards connected therewith. San Jose, Calif.

Peace Association of Friends In America

(The Peace Board of the Five Years Meeting)

ITS PROGRAM

By action of the Peace Board, certain specific aims are constantly kept in mind as goals of accomplishment in the effort to perform that part of the work of the church which has been entrusted to this Board. These aims may be classified as follows:

I. Goals primarily and definitely educational.

1. Publishing a monthly periodical, *The Messenger of Peace*.

2. Distribution of other literature.

3. Co-operation with meetings, committees, individuals, and groups of individuals within the Five Years Meeting in carrying on such work as—

- (1) Arranging for speakers on phases of the peace question;
- (2) Sharing with Yearly Meetings the expense of "field work," that is, personal efforts of individuals having a concern to emphasize the peace message.
- (3) Assisting in peace contest work;
- (4) Assisting in supplying material for debates and other sorts of investigations of questions in the field of peace and good will;
- (5) Holding conferences, local, district and national.

4. Co-operation in a similar manner with individuals and agencies outside the membership of the Five Years Meeting up to the limit of the resources available.

II. Activities related primarily to civic or governmental plans and policies.

1. Securing and distributing information regarding critically important local, state, national, and international conditions involving the application of the Christian principles of love and good will in the lives of men and women.

2. Communicating with the proper government officials by approving action taken whenever possible, protesting when necessary, or petitioning for action consistent with Christian principles.

III. Relations with other organizations having similar purposes and aims.

1. Exchange of information by means of correspondence, literature, personal contacts such as in meetings of joint committees, etc.

2. Organizations referred to include—

- (1) American Friends Service Committee, in which all Friends are represented;
- (2) World Alliance for International Friendship through the Churches;

(3) Commission on International Justice and Good Will of the Federal Council of Churches;

(4) The Church Peace Union;

(5) National Council for the Prevention of War;

(6) Women's International League for Peace and Freedom;

(7) Peace Organizations in other lands, especially in England, France, Germany, Switzerland, Norway, Australia, and Japan.

IV. Some specific tasks now being prosecuted or recently undertaken in accordance with the aims stated above.

1. Co-operation in the effort now being made to abolish compulsory military training in schools, colleges, and universities;

2. Co-operation in the effort to induce our government to find a solution of the present difficulties with Mexico without the use of military force.

3. Assisting in Peace Contest work in Friends colleges in the Five Years Meeting by supplying money to be used as prizes in College Oratorical Peace Contests.

4. Extensive correspondence and personal conferences in the interest of the enlarged publication program of the *Messenger of Peace*.

5. Pamphlet reprints of articles appearing originally in the *Messenger of Peace*, in numbers as follows:

10,000 copies "The Dual Monarchy—Mars and Alcohol."

10,000 copies "In Octopus Alley."

9,000 copies three prize-winning orations selected in competition in the Intercollegiate Peace Association's National Contest, 1926.

THE PARTLY COMPLETED PROGRAM

The program given above as the approved outline of the aims and purposes of the Peace Board may be considered as reasonably complete. It is only fair and honest, however, to say plainly at once what has already been indicated in an indirect manner, that in the work, performance has not kept pace with program.

The most striking lack of completeness in living up to the program adopted, is to be found with respect to the aim numbered I. 3. (5); that is, the plan of holding conferences. The desirability and effectiveness of this method of exalting, clarifying, and enforcing the essential truths regarding peace

cannot be questioned. It is also true, however, that a feeble, poorly-directed effort of this general kind may result in weakening the influence of the cause rather than in strengthening it; and since the resources available for the use of the Peace Board have constantly been so limited, this phase of the work, which if well executed requires funds far in excess of the amounts in sight for such a purpose, has not been attempted.

In every other line of work mentioned something has been attempted and accomplished; but, in general, the limit of resources has been reached long before the urgent needs and wide open opportunities have been met.

Because of the ever-present necessity of adjusting plans of work to funds available (and this has always meant curtailing plans and leaving undone work really urgent), the Board has been forced to consider carefully the principles upon which decisions as to allotment of available funds should be based. Briefly, and in general, the principles which have been followed are:—

1. Deficits are not to be incurred; that is, work is not to be undertaken unless the necessary funds are on hand or in sight.

2. Except for unforeseen emergencies, or when approval has been secured in advance from the Executive Committee of the Five Years Meeting, special appeals for funds in addition to the share allotted in the United Budget are not to be made.

3. In view of the fact that real peace depends primarily upon feelings, purposes, and conditions in the human soul—that is, on the state of mind and heart—and only secondarily upon the laws, customs, and restrictive regulations imposed by organized society, preference should be given, when choice is necessary, to educational work in promoting peace—that is, to an exposition of the truth in a manner most likely to lead to its acceptance.

4. Since the unfailing practice of the Christian principle of love and unselfish service in all relations of life—in the home, in business, in society, as citizens locally, nationally, and internationally—is a task impossible of realization except as it is the expression of a vital religious experience, emphasis in peace work must constantly be laid upon the adoption of Christian principles as the only real solution of the difficulties which are constantly arising to threaten the peace of the world.

One of the most convincing proofs of the effectiveness of the educational methods which have been followed for years by the advocates of peace, is to be found in the tribute paid to such methods by the adoption within recent years of exactly similar methods by representatives of the militaristic group. Note, for example, the number of prizes offered recently for competition in essays, speaking contests, etc., on subjects typical of the spirit of restricted nationalism; as, for example, "The Advantages of Military Preparedness."

Just now another proof of the same sort is at hand in the launching this month of a new periodical entitled *National Defense Magazine*. Volume one, number one is dated February, 1927.

This magazine, with a cover in two colors, excellent and abundant illustrations, and faultless type and arrangement of material, announces that it is the official publication of the Illinois State Department, Reserve Officers' Association of the United States. The following sentences from "A Statement to Readers," published in the initial number, show what the publishers wish to accomplish, and indicate the methods upon which they rely:—

"OUR DEFENSE WEAKENING"

"Our National Defense project is rapidly succumbing to attacks upon it from front, rear, and both flanks. The TRUTH must be told."

* * * * *

"... the Defense Act provides for the security of YOUR HOME AND FAMILY, YOUR BUSINESS, YOUR CHURCH and YOUR SCHOOL. It is YOUR act. It is not being fulfilled."

* * * * *

"There are over 100 periodicals attacking our national security, either directly or indirectly. Revolution and disloyalty are openly preached by some of them."

* * * * *

"There is no other publication in this country devoted solely to the work undertaken by *National Defense Magazine*."

* * * * *

On other pages of the paper occur phrases which indicate, as would be expected, that the "security" provided for "your business, your church and your school" is the security which rifles, bayonets, swords, and military training for boys is supposed to be able to bring. There is the talk of "industrial preparedness as an insurance against war," and the words "weak," "shabby," "inadequate," and such like adjectives used to describe some units or some parts of our present military equipment.

Thus the educational process has begun in earnest; the cost of this piece of educational work is not small.

Neither can the truth which is being obscured by these words be made visible and audible to those who should know the spiritual side of the question, and who would really like to know the spiritual side, unless money is supplied to keep the peace publications going, and going, too, to a far larger audience than they are reaching at present.

JUST A PEACE PAPER, OR AN EXTRAORDINARILY GOOD PEACE PAPER?

The Peace Board has continually had to face the fact that the periodical it is publishing, *The Messenger of Peace*, must be made unusually attractive and stimulating as well as reliable and informing if it is to be an agent worthy of the cause it represents, and worthy also of the denomination which has ranked as the leading exponent of the fearless application of the Christian principles of love and good will in all relations of life. The development of such a periodical in the midst of an output of printed matter by thousands of other interests, some of which have unlimited resources at their disposal, has naturally been a most difficult task. In the fifteen years, however, in which the present editor of the *Messenger of Peace* has had charge, the following steps in the direction indicated have been taken:—

1. Illustrations, one or more in each issue have been introduced and are now a permanent feature.
2. Size of page has been twice enlarged until now the page is of the same size as that found in most standard magazines.
3. A cover in two colors has been added.
4. The number of pages per issue was for one year increased, by way of experiment, so that the numbers for January, April, July, and October consisted of 96 pages each, instead of 16 pages, constituting thus four magazine numbers per year, the other eight numbers of the year being of the enlarged size of page, and 16 pages each.
5. The percentage of original contributed articles published has been increased from 100 to 300 per cent, as compared with the make-up of the paper for a number of years previously—the present proportion of such material being now practically up to the possible proportion which can be devoted to that part of the contents of the paper.

As to the quality of the results achieved so far, the following words found in expressions reaching up, typify the judgment of readers of wide experience:—

1. "The *Messenger of Peace* is the best peace magazine that comes to our table." (And that table receives practically all peace periodicals published.)
2. "The only peace magazine in the country which maintained its standard through the War."
3. "The only magazine devoted entirely to the cause of peace which while not neglecting any important phase of the question, constantly emphasizes the fundamental religious aspect."

In the light of what has been accomplished so far, both in the improvement and enlargement of this means of education in the principles of peace, and in the evidently increasing volume of approval by those who have been following the course of the work, the Peace Board has decided to resume the publication of quarterly magazine numbers, essentially according to the plan which was in operation for one year as referred to above, this renewal of the enlarged program to begin with the issue for next April.

This decision has not been reached hastily. The various phases of the question have been under investigation for months. The prin-

cipal considerations leading to the final decision have already been suggested, that is, the fundamental importance of the maintenance of a periodical devoted especially to the peace movement, and under a management which will constantly emphasize the Christian principles involved as understood by Friends; but the financial problem, as the final essential, was also discussed with various Friends, with the result that the expense of publication of the April magazine number for each of the next three years, 1927, 1928, and 1929, was guaranteed. Encouragement less definite and complete as yet for the other three months of magazine issues seemed nevertheless sufficiently strong to warrant the resumption of the enlarged publication program with the appearance of the April, 1927, issue as stated above. Whether the other magazine numbers can also be published depends, as already suggested, partly upon Friends with whom the matter has already been discussed, but chiefly upon the response made by Friends to whom this announcement now comes in this statement for the first time.

The proposal of the Peace Board is therefore a double-headed proposal, so to speak, on the question, "Just a Peace Paper, or an Extraordinarily Good Peace Paper?"—namely:—

1. A proposal preliminary in nature which has been considered and acted upon favorably by the Peace Board, which, as already stated, provides for the resumption of publication of quarterly magazine numbers of the *Messenger of Peace*, beginning with the April issue.
2. A proposal in the form of a suggestion to each one who reads these statements, that here is one specific way in which action easily taken can count powerfully for peace in this time which by many signs may be recognized as of critical importance in determining the set of mind not only of the people of our own nation, but of the peoples of the world as well. And this proposal is made on the strength of the principle that the great results which we hope for in the world as a whole can come about only as one by one each individual puts the individual strength he has in some definite way on the side of truth and right. This is the proposal for each one who reads these words—Write a letter or a post card, answering the following questions:—
 - (1) Would you like to see an extraordinarily good peace paper published by Friends?
 - (2) Will you help by subscribing for the *Messenger of Peace* as the best start that has yet been made in that direction? (Subscription price \$2.00 per year, including four magazine numbers and eight 16-page numbers.)
 - (3) Rather than let this enlarged publication program fail, would you be willing to pay something (how much?) each year for three years—this amount stated to be considered only as a guarantee fund, to be called for only in case the regular subscription fees and funds available through United Budget channels are not sufficient to cover the necessary expenses involved?

If every Friend who reads these questions should answer, there is no doubt that

this undertaking to establish an extraordinarily good peace paper would have the resources necessary to make possible the next steps in the process of reaching that goal.

Answers should be addressed to *The Peace Association of Friends in America*, 615 National Road, West, RICHMOND, INDIANA.

PAYS GLOWING TRIBUTE TO ENGLISH FRIENDS

William Pickens, Field Secretary of the National Association for the Advancement of Colored People, who has recently been travelling in Europe, has returned to this country. The following notes are taken from the Press, Service Bulletin of the N. A. A. C. P.

"The British Empire," said Mr. Pickens, at the National Office of the N. A. A. C. P., 69 Fifth Avenue, "as at present constituted, has about 6 colored people to every white. The masses of the British people are today studying color and race problems of the world more than any other people ever before studied such problems.

"The energy and coolness and courage with which the Germans are rebuilding their industry and commerce are amazing. Berlin, the capital, is still one of the cleanest and most orderly cities in all Europe. The requirements of the peace treaty that Germany scrap her army has lessened many burdens, heavy as those burdens are. But wages are miserably low. It makes an American ashamed to feel that at home his fellow citizens are wasting what to the Germans would be luxuries and that the finest intellectual people of Germany are doing without some of the simplest conveniences of an ordinary American home.

"As for Russia, the workers have done well in ten years filled with revolution or efforts at it. There is of course poverty and the symptom of poverty, namely stealing and some robbery. In Russia beggars and theft are the natural effect of poverty, as in most other places, except in Chicago where robbery seems more like a pastime or profession. But there is no violence in Russia. No city in Europe seemed more free from disorder than Moscow. The Russian government, pivoted on work and run by workers, is a stupendous and amazing social fact, and its achievements will be of tremendous importance to all peoples for all time.

"As to color prejudice, there is much less of it in England than in even the most liberal State of the United States, for England did not have 250 years of color slavery. There is less color feeling in France and Germany than in England. And there is absolutely none in Russia. When anyone mentions colored people in Russia, someone will ask 'what are colored people?' They know black individual humans in Russia and their greatest literary genius, Pushkin, had a full-blooded African ancestor.

"I must say something about the Society of Friends, under whose auspices I travelled and spoke in the British Isles. The Friends,

who are sometimes called Quakers, did everything in their power to make my stay a pleasant and successful one. They arranged meetings, gave me references to their branches in other countries throughout Europe, accorded me the most cordial hospitality in their homes and made by far the biggest single contribution to my European tour. They have an extraordinary reputation in Europe for impartiality. All the groups and parties who hate each other tolerate the Society of Friends."

SERVICE COMMITTEE ITEMS

Tom Harrison arrived in Vancouver on February 13th. He has been filling a number of engagements in Washington and Oregon where he has addressed many student groups in the universities and schools. He is now in Colorado, with appointments scheduled for college groups, the Denver Forum, the Colorado Pan Pacific Conference. From there he comes east to Chicago and Indiana.

Harold F. Bing, Secretary of the British Federation of Youth, arrives in the United States February 27th. He expects to stay here for ten weeks, and an extensive schedule through the Middle West and the Eastern States has been arranged for him by Helen R. Bryan. Harold Bing, a graduate of London University, is vitally interested in all social problems of the day. He was a leader in the Pacifist Youth Camp at Chevreuse in 1924, and last summer was one of the instrumental young leaders at the Bierville Conference.

Carolena M. Wood has just returned from Mexico which country she visited in January as a member of the Hubert Herring Seminar. She feels that progress is certainly being made along educational and social lines in Mexico. There is no turmoil or conflict. President Calles is doing everything in his power to push educational advantages. His policy when going into office was to create a thousand schools a year for the four years he is in office. Two thousand of these schools are already established. These schools are primarily for the indigenous population, there being eight million Indians out of the fifteen millions in Mexico. Carolena Wood believes that the people as a whole are eager for education and for any advantages which will benefit them socially and culturally. She

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments,

15th and Cherry Streets

PHILADELPHIA, PA.

believes the people are primarily religious, and the doors for service along Quaker lines are wide open. She is anxious that young Friends seriously consider the possibility of throwing their lives into interpreting Jesus' way of life in this grossly misunderstood country.

The Annual Letter of Appeal to non-Friends was sent out from the Service Committee office on January 24th. The first "return" was received the next morning—a check for \$200. By February 21st we had received over \$8,000. And such letters of appreciation and encouragement and goodwill!

"I believe no work is more important than yours."

"My sympathies are very much however with the Friends' methods of working. If in some details I might differ, I should be inclined to give you the benefit of the doubt."

"A small but cordial contribution to show my sustained interest in and gratitude for your international friendliness and concrete goodwill."

"I rejoice greatly to have any share in your high service in working for peace between nations, for using our means to render service to other countries rather than to contend with them for selfish ends, and for the banishment of race prejudice by the creation of a universal spirit of brotherhood."

Esther Morton Smith, who is the A. F. S. C. representative in the Geneva Center, has had two severe attacks of influenza. There was a wide spread epidemic for several weeks following Christmas, and all of the Center workers succumbed to it. When we last heard from her she was much improved.

Daniel Oliver's refugees and their need of clothing and supplies appealed to many people throughout the United States. Between 400 and 500 boxes and bundles of clothing have been received and on February 21st 50 bales, all securely wrapped in burlap, were ready for shipment, with about 150 more packages to sort and bale. In addition we have received \$140. A large part of this sum was used to purchase boys' and men's trousers. We want to extend to the many friends who have made possible this splendid shipment our very hearty thanks for their generous cooperation. It will mean so much to Daniel and Emily Oliver, not just because of the material value but because they will realize anew that Friends are interested in their work and eager to share in it. Expression of appreciation—either contributions such as these or friendly letters—mean so much to workers in Foreign Fields.

To have is to owe—not to own. When a man acquires riches, God gets a partner or the man loses his soul.

WASHINGTON ASSEMBLY ON RACE RELATIONS

Many Friends Attend Important Gathering and Consider How to Improve Conditions

On February 11th and 12th there was called together in Washington, D. C. under the care of the Inter-racial Committee, a conference which probably marks an epoch in the growth of Friends relationship to the Negro in America. The Friday meetings were for information, and a number of prominent Negro leaders were asked to address the conference on various phases of progress in the work of both white and colored groups for Inter-racial co-operation and understanding. Wilbur K. Thomas, in opening the conference, said:

"For many years Friends, both North and South, have been trying most earnestly to bear a Christian testimony in regard to the Race problem. Difference in methods, because of local conditions, have resulted in more or less of a misunderstanding between Friends groups, and it seems now that the time has come for Friends to get together and help one another. The problem in the North is quite different from that in the South, and each group needs the fellowship of the other. This Conference is called, therefore, to find out what is being done by and for the Negro, and to find out how Friends can unitedly be of more service to white and colored people. It is expected that this Conference will not attempt to draw up resolutions, or unite on findings, but to create a spirit of understanding and fellowship between Friends on the eastern seaboard."

This introductory talk was followed by the reading of a paper from L. Lyndon Hobbs, formerly President of Guilford College, N. C., concerning the historic attitude of Friends on this question. Dr. George Haynes, one of the Secretaries of the Federal Council of Churches of Christ in America, then addressed the conference, giving them a most informing and inspiring statement of the wide work which has been accomplished in a great many places, both North and South, under the stimulus of the Federal Council. It is plain to be seen that there is more and more awareness of the necessity of co-operation in the churches throughout the country, though a great deal is still to be attained. Dr. Haynes stated that there is a deep-seated realization in the Federal Council Commission on Race Relations, that the Christian church is absolutely committed to working out this problem in accordance with the principles of human brotherhood.

On Friday afternoon there were present leaders of white and Negro organizations which are working for advance in Negro life in America. John T. Emlen, of the Armstrong Association, in Philadelphia, spoke first of the various organizations among Friends which are engaged in work

with and for Negroes. Neval Thomas, the Washington representative of the N. A. A. C. P., spoke in the absence of James Weldon Johnson, one of the National Secretaries, unable at the last moment to come. He was followed by Eugene Kinckle Jones, the National Secretary of the Urban League. Each gave account of his organization's work.

Later in the afternoon there was a most interesting contrast of addresses given by Lt. Oxley, from Raleigh, N. C., a man who is very active and is accomplishing great things in the improvement of conditions for the Negro, and relations between the Negro and White people in North Carolina, and Forrester B. Washington, Secretary of the Armstrong Association of Philadelphia. Lt. Oxley's talk was notable chiefly for its intense optimism and faith in the future, and Forrester Washington's for its open challenge of the present situation.

The attendance at the meetings on Saturday was restricted to Friends, and a sort of forum was held in which people of all opinions might express their points of view. The first speaker was Montclair Hoffman, the principal of Happy Grove school, Jamaica, a Quaker school under the care of the Five Years Meeting. His talk was remarkable to all the group for its courage and belief in the Christian love, open-heartedness and open-mindedness of Friends for the Negro. Montclair Hoffman is a British subject, and feels that under British law in Jamaica, happy progress is being made toward real solution of the race question.

Friends were present from everywhere along the Atlantic Sea-board from North Carolina to Massachusetts, and a most interesting discussion was held. There was no question of the unity of Friends in desiring the best interest of our Negro friends. Conditions in various parts of the country lead to different sorts of activities, but there was a strong sense throughout the meeting of the personal responsibility of all Friends to resolve difficulty, seek friendship and understanding, and open doors of all sorts to this other group of citizens of our country.

Probably the highest point in the conference had occurred on Friday evening, when Mordecai Johnson, the new President of Howard University, in a brilliant and moving address, placed the present position of the Negro before us, and showed with immense clearness, certain of the roads that lay ahead. He was followed by Hollingsworth Wood, who had been scheduled to make an address, but who felt that in the light of what Mr. Johnson had said, there was little for any of us to add, but who led the meeting in a beautiful and moving prayer, that we might be forgiven for mistakes and blindness, and gifted with fresh vision and courage and love, to help work out in peace and friendship this great human problem.

WHY NOT TRY THESE ON THE HOME FIELD?

Examinations for Church Mem- bership Bring Many Searching Tests in East Africa

This is rather an interesting time of year (September) because candidates for church membership are being examined all over the Mission. It encourages the native church as well as the missionaries to see and hear the testimonies of these people.

When these candidates have been on probation two years the church members of the community bring them together and ask them many questions about their heart lives and their intentions of future right living and usefulness in the church. Some are found to give satisfactory testimony and are known by their neighbors to live exemplary lives, and are sent to the Mission station to be examined by a joint committee from the native church and missionaries. Others are thought to be not strong enough to become church members so are told to wait another year or two. They are encouraged to try harder and to depend upon Christ for strength and help.

This time of examining candidates is an inspiration. Several hundred were examined this year. Each one gave a brief statement of his life since he became a Christian. In former years, most of the candidates had lived Christian lives from two to four years and many of them decided rather suddenly to follow the Lord. They lived in a heathen community and were much persecuted. This year, we noticed many had been attending school since they were small children and had lived in communities where there were other Christians to help them. A few of them have Christian parents. Some of them still have persecution, and all of them have temptations, of course. Most of them testified to having been Christians for several years. All who were received into full church membership had lived as they should two full years. A few things the committee insisted upon with the men and boys were that they must be free from debt except a small one for which they had money to pay; they must have paid for or made arrangements to pay for their wives. The women and girls must be free from native superstitions and other native customs opposed to their belief in God. In both cases they must live in peace with husband or wife and have daily family worship.

Some testimonies given by the candidates were very earnest and helpful to us; others were a bit amusing but none the less earnest. These candidates all need our prayers that they may keep growing and not weakening now that they have become church members.

MIRA COPE BOND.

SEEING EAST AFRICA THE FIRST TIME

First Impressions of Friends Work in Kenya Colony by a New Missionary

Africa, or at least North Kavirondo, is to my mind, a fine place in which to live. It is not too hot nor too cold. Though many of the plants and animals are strangers to me, I find much that makes me feel at home. The first week of November was spent in getting acquainted with the missionaries and their stations. At Malava I had the pleasure of attending their "Harvest Service". The chapel was packed and people were looking in at all the windows. After several songs and a sermon, the name of each school was called. Then all from that school came forward with their harvest gifts. Several bags were filled with shelled millet, kaffir corn and wild corn. Sweet potatoes, pumpkins, sugar cane, chickens, eggs and money were brought. All these gifts I learned were free-will gifts and were not included in the regular church dues. Considering the living conditions of the people, the gifts seemed very liberal.

Two days after this I attended Quarterly Meeting at Kitosh. Again the chapel was packed. Many did not even try to come inside. After several songs and short talks, Mrs. Conover questioned the candidates for church membership. These people had been candidates in good standing for at least two years before being allowed to come up for membership. One of these questioned by Mrs. Conover was refused membership because he owed some money. All the rest as they were accepted came to the platform. Then each new member testified to his or her Christian experience. At the close of this service it was time for the business meeting so all but church members left.

The trip to some of the other stations gave me a much better idea of what the work here as a whole is like. I am not mentioning the school, industrial and hospital work because I know so little about them.

VISITS HOSPITALS AND SCHOOLS

The next outstanding event was a week's auto trip to Kampala, Uganda, to visit the hospitals and schools. Setting camp after dark, crossing flooded streams, getting out of mud holes, finding good water, etc. made the journey quite thrilling at times. Visiting the schools and hospitals was very instructive. Other people's methods and points of view sharpen one's mind to the weaknesses and good points of his own work. The lack of practical industrial training was noted in places. In all, we visited two hospitals and four schools. We came back with a greater determination to keep our work many sided so that the

natives will be developed into all round self-supporting Christians.

Christmas celebrations are the only other things that stand out in my mind above a mixture of new faces, new sounds from nature, a strange language that seems to have infinite variations and requires long hours of study. On the twenty-third of December we made a Christmas tree and most of the trimmings. The Bond's home looked quite festive when we were through.

CHRISTMAS AT KAIMOSI

The next afternoon a special service for the hospital folk occupied our time. This was the first Christmas service for the hospital patients and Miss Parker put a lot of thought and work into it. The singing and speaking was very good. The patients certainly seemed to enjoy it very much. From this service the missionaries went to their own pleasures. The Kaimosi families had tea together. Then we spread all the gifts out under the tree. It was great fun to watch Jimmy Bond with his toys and new clothes. Each thing received his whole attention in turn. Then he went back to the most interesting thing—a red wheelbarrow. The rest of us enjoyed and are yet enjoying our gifts.

Christmas day was devoted to the natives. In the morning drums and then singing were heard as the outschools came in for the morning service. This service is held out in a grove because the chapel is not nearly large enough. At this service the entire crowd—2,000 people this year—sang hymns. Then each school recited a Scripture passage in unison. It took more than two hours for the service this year.

In the afternoon some played soccer football and others wrestled. The latter is very interesting to me because it is a native sport that is clean. The people sit or stand around in a large circle. They are divided into two groups. Any man or boy from either side may step out and squat in the middle. This is a challenge. Any man from the other side may come out if he thinks he is strong enough to throw the challenger. If so, they stand, step back, and then clinch. They are fair in their play and very rarely get angry. If two contestants do so, older men separate them at once and they are disgraced. This year, Monday the twenty-sixth was a holiday so they had more soccer and wrestling and many other races and contests such as the greased pole, sack race, walking on hands, carrying bottle on head, etc. All these activities were very interesting to me.

ELIZABETH E. HAVILAND.

OPENING FOR FRIENDS

Friends desiring to engage in cattle ranching or hog, corn, and hay farming, might do well to investigate South Dakota offerings. Write for information to Irvin Wilhite, clerk of Monthly Meeting or E. H. Parisho, pastor, Stickney, South Dakota.

HELPFUL CONFERENCE WITH LEADERS

Marion Meeting Moves Forward With Enthusiasm and Much Loyal Cooperation

The work at the First Friends church of Marion, Indiana, has been progressing nicely, during the past few months, under the leadership of Frank J. and Myra Long. During November, known throughout the city as "Church Loyalty Month," special programs were given at both morning and evening services. This feature followed a plan made by the city ministerial association for all churches of the city. The programs of the Friends church were arranged by Mrs. Long and Mrs. W. E. Darter. The splendid talent among the young people of the church was utilized and consisted of musical numbers, both instrumental and vocal, and readings. A young people's chorus, under the leadership of Rebecca Kimbrough, gave an entire evening's program. The music of the adult choir has been of exceptional merit and has meant much in the success of the work. The pastor brought sermons in keeping with the various types of services. The attendance at all services has been increasing and the Bible School has shown a splendid interest. The first Sunday in February, an appeal was made to the members of the Bible School for a special missionary offering. This appeal was met with a hearty response and \$50.83 was given.

On February 13, a Quarterly Meeting conference was held with Edgar T. Hole bringing an inspirational message at the morning service after which fourteen new members were welcomed into the church by Charles E. Hiatt, Yearly Meeting Superintendent. He gave an impressive charge to those entering the church, as to what church membership meant to them.

After the morning services a basket dinner was served in the basement of the church, during which all enjoyed a close fellowship. At 2:00 P. M. Quarterly Meeting committees met in separate conference and at 2:30 P. M. the general conference began, being addressed by Fred E. Smith on the needs of the church in general. Edgar T. Hole then gave the specific needs of the mission work. Chas. E. Hiatt followed with a brief word of encouragement. These good men with their splendid messages left new inspiration for the work in the various meetings represented. At the evening service Chas. E. Hiatt brought the message.

A series of revival meetings are being planned for this church to take place some time during the month of March. The pastor will bring the gospel messages and will be assisted by the regular church choir.

The zealotness with which the work is being carried on is largely due to the untiring efforts of the pastor and his wife and the earnest cooperation of the members.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of *The American Friend*.

HERE IS A TIMELY AND SEARCHING LETTER

The following letter was sent to every United States Senator and Representative in Congress. It illustrates the kind of communication for which we plead in the editorial, "Should We Try to Influence the Government?"—EDITOR.

February 2, 1927.

Dear Sir:

We rejoice, as the President said at Omaha, that "Our country has definitely relinquished the old standard of dealing with other countries by terror and force and is definitely committed to the new standard of dealing with them through friendship and understanding." We hope that he may be strengthened to live up to his words there spoken, "I shall resist any attempt to resort to the old methods and the old standards."

Our attention has been recalled to the story told in the newspapers of Easter Sunday, 1925, relating how the United States has for many years refused to carry out the arbitral award which held that part of the City of El Paso, Texas, belongs to Mexico. We have been stunned on reading in *Encyclopedia Britannica* how our citizen, William Walker, and his rivals, the agents of a respected American financier, harassed Mexico and Nicaragua, sixty-five years ago.

We have read in the "Memories of Eighty Years," by Chauncey M. Depew, how Spain, in the winter of 1897 to 1898, offered, through him, to surrender Cuba, Porto Rico and the Philippines without war. We are ashamed of the story told by Depew, that the then President of the United States said war was necessary, because a senator of the United States insisted on making a speech of a certain type.

We have remembered that several of our States have, by law, virtually dispossessed citizens of a friendly power of lands they had acquired lawfully. And we have remembered that our own government has rebuffed England when she demanded reparation for the property of her citizens made valueless by prohibition in recent years and by the abolition of slavery many years ago.

As one foreigner has recently said: "The issue is whether America shall conform to the common dictates of courtesy, good manners and good will such as are commonly observed by a civilized nation in dealing with a neighbor."

America cannot afford to be judged by the world as interested only in the selfish machinations of her millionaires. We cannot let it appear to the world that we have forgotten the ideals of the Pilgrim Fathers who set ideals above life and above property and prosperity.

A Rear-Admiral of the United States Navy has publicly said that the Spanish-American war was fought for sugar. Well-known historians have said the same thing and have said that the sugar men failed to get what they wanted.

This history enables us to understand why the oil men should urge you to refuse to submit to arbitration the question of their right to hold their Mexican lands on their own terms. We are sure you do not want coming generations to say that oil men in 1927 were more successful in getting what they wanted than were the sugar men of 1898.

Respectfully,

EDWARD THOMAS,

Chairman of Peace Committee.

Signed for and by direction of New York Quarterly Meeting of the Religious Society of Friends (Quakers), 144 East 20th St., N. Y. City.

WOULD OVERHAUL PEACE MACHINERY

Editor THE AMERICAN FRIEND:

Eight years ago we determined to go higher. We felt ashamed of the mess we had put the world into. We said it should never happen again. And we tried to be better....

Most causes are popular at times. Peace is popular when the French Foreign Secretary assures the English and German Foreign Secretaries that henceforth they will be as brothers. It is magnificent. Europe applauds, America applauds—the world applauds, and we all thrill with the excitement. We say to one another how absurd war is, and were our fathers not very foolish to have fought in 1914. Yes, peace is popular.

Then the navy has a review, and our troops stage a magnificent sham battle. Our papers write columns on our standing with our neighbors; how they might attack us, and how we might defeat them. The other country hears our plaudits, and wonders what it is all about? The foreign journalists declare we have no desire for peace. They launch a new cruiser; we protest. The "Locarno spirit" has been violated. Preparedness, and war, is popular then.

The question arises: Shall we follow the emotions of the day, and allow them to drive us here and there, like a straw in a torrent, or shall we take a determined stand with regard to peace and all good work? Those who face the facts will not deny that there has been a falling off in our enthusiasm for peace work during the past year. We all read our newspapers, and the majority of us visit the movies, and we have become interested in seeing our "sea dogs" belch

forth shot and shell, and see our air-machines battle with the air-currents. These are interesting subjects, and they appeal to us.

Is our peace machine already antiquated? Does it not need a thorough overhauling? Do not we all agree that misunderstandings and war come from a lack of knowledge of the facts?

The great outside world knows very little about the peace movement. Those who are interested in peace think it does, but it does not. It is conscious that there is a peace movement, and that it issues foolish and utopian plans at times, that are, in the same issue, condemned by the editor. And it is rightly so!

Our peace workers have been busy discussing the evils of war; the effect on economics, and in England they have arrived at a plan whereby obstructive measures shall be put into operation should war be declared. This is an excellent idea, and it is practical.

There are many travel magazines published today, such as *The National Geographic Magazine*, *Asia*, *World Travel*, *Japan*, *The Royal Geographical Magazine* (England), and many others. The work that they are doing is invaluable. They are educating us in the way our neighbors live, and they teach us how extraordinarily alike we all are, even to our smallest habits. They deal with life, and so are interesting.

We peace workers have been engaged with plans for uniting countries that do not want to be united. We have schemes that are elaborate, and need study to understand. And because we are hard to understand, we deal with abstractions about the Universal Goodness of Man, we are staying where we are, and losing ground.

What we need is a healthy presentation of concrete facts. Let us publish results of our competitions. Let us get to know what the games "our foreigners" play, and how they play them; what they earn, and when they go to work.

We need to give a thought to publicity, publicity that shall be pregnant with realities that are harnessed to a star; articles that are read through with understanding and that make us ask for more.

We need publicity like that. When are we going to have it?

JOHN O'H. HARTE,

Modoc Point, Oregon.

BELIEVES HUMANITY WILL RESPOND

Editor THE AMERICAN FRIEND:

Pacifists are often branded as visionaries and idealistic but impractical. The world wants to know what we propose to do if we don't go to war. They picture us as a bunch of lambs ready to be devoured by the wolves of the world. They look upon us as absolutely defenseless.

I believe Friends have been inclined to lay too little stress on the positive side of their peace message. As a matter of fact, we don't propose to be left defenseless. We prepare to bring into play the strongest de-

ence forces there are: namely, Love and Good Will.

This throws us back on humanity, for if humanity will not respond to the forces of Love and Good Will we are open to some criticism. Not as much as it might seem, however, for it is well known how it reacts to force and hatred.

Friends are not without proof that humanity will respond, for we have tried it and it has worked. It worked beautifully on the Indians and it has worked beautifully on civilized men. While working with the American Friends Service Committee in France, I have seen haughty Prussians, Russians, Poles and French melt before the forces of Love and Good Will. I have seen the forces working enough to be convinced that they are practical forces to use. And everybody doesn't have to be a pacifist for them to work, either. I have seen seven nationalities working together in harmony just because there were a few in the midst who believed in Love and Good Will. They did not all love each other to start with, either.

I, for one, am a believer in humanity. I have confidence that it will respond to fair treatment.

ALFRED E. STANDING,

Earlham, Iowa.

PUGET SOUND FRIENDS ASK TO BE TOLD

Editor THE AMERICAN FRIEND:

At Puget Sound Quarterly Meeting in session Feb. 5, 1927, at Everett, Washington, attention was called to a letter from Mary Hoxie Jones in THE AMERICAN FRIEND of Jan. 27, in which she referred to places on her journey "where we had not been met," naming Seattle as one of these. Our Quarterly Meeting and its members are ever glad to welcome all missionaries or visiting Friends to our beautiful Northwest. In order that we may know, and have the opportunity to extend the friendly hand in the future, this Quarterly Meeting asks that missionary boards, the American Friends Service Committee and other organizations involved notify our Superintendent, Frederick E. Carter, at Everett, Washington, in advance of visits to Seattle and other points within our border. "It must never happen again."

GERTRUDE SHINN, Recording Clerk
of Puget Sound Quarterly Meeting.

FOUR ELDERLY MEN

Editor THE AMERICAN FRIEND:

Last July at a summer hotel there was a group of four elderly men. I supposed that the New Yorker knew nothing of Friends. "Why," said he, "I attended a Friends day school in my native city New York."

The Judge, from Pennsylvania, is one of the oldest living graduates of Haverford College; he was in the Civil War; his wife declared he was a Presbyterian Quaker. She said the lawyers in cases where capital punishment might follow conviction, were very desirous to have their cases come before him, or they knew his attitude toward the ex-

treme penalty. Once a year, the Judge (not a Friend) goes to the meeting which has to be held in the deserted meeting house in order to retain the property.

The third man, a Virginian, now of the District of Columbia, said he once asked his father what the difference was between the Friends, and his reply was, "Some believe the devil has a tail and some believe he hasn't."

Number four, a Friend, a New Englander, who has spent most of his life in New York, has been president of the Merchants' Association there, has been a useful citizen in other ways, and has always been known as a Friend, even in "Who's Who." Over forty years ago, he nearly lost his membership, for he smoked and played cards and perhaps did other things which "the strictest of the sect" thought should debar him from membership. His mother, when she "married out" sent what was called "an acknowledgement" to the meeting, saying she "had deviated from the good order of the Society" and wished to retain her membership; she was retained. She said she considered it a good order to marry one of her own denomination.

These four men have lived long lives of usefulness; the Friendly influence holds. Let not minor opinions separate us; let us rather add to our number through Christian fellowship.

S. M. S.

Woonsocket, R. I.

FRIENDLY ADAPTATION OF C. E. URGED

Editor THE AMERICAN FRIEND:

Permit me to express to you my very great pleasure in reading the Young Friends issue of THE AMERICAN FRIEND. Frankly, I have been disheartened for a long while about the seeming apathy about, or in, young people's work among Friends. The reports coming from the various yearly meetings was especially heartening. I have been gratified much of late at what I feel to be a tendency, after trying all sorts of notions, to come to some Friendly adaptation of Christian Endeavor as the best medium of promoting our own young people's work as well as securing the fellowship of a much larger organization. A brief analysis of the yearly meeting reports given in THE AMERICAN FRIEND will show that the yearly meetings which have adhered most closely to Christian Endeavor have been the most successful in their young people's work. In this connection I want to offer what I have been thinking of, as the major problems of the church today. As I have analyzed them, they are five: the problem of getting church members to be really Christian; the problem of finance; of leadership; of maintaining, at the same time, church loyalty, and promoting church unity; of offering a big program really challenging the best.

How shall we make church members Christian? During the formative period of life Christian Endeavor has held before its devotees the pledge, "Trusting in the Lord

Jesus Christ for strength I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray, and read the Bible every day." Herein is Faith, Consecration, Prayer, Bible study—a pretty good formula for Christian living.

Another problem ever present in the church is the troublesome one of finance. The evidence of it is well-nigh universal. Yet we are making great advances. Never has the church given so freely as now. Years ago Christian Endeavor started a campaign within its own movement known as the "Tenth Legion," a campaign to get youth to recognize the principle of Christian stewardship and begin by giving a tenth of every dollar to benevolence. We need a twelve month campaign along this line, more, in my humble opinion, than we need a sixty day nightmare just preceding the closing of the fiscal year in our Five Years Meeting. In our own church every tither is now, or has been in the past, a Christian Endeavorer.

Yet another of our perplexing problems is that of securing Christian leadership in adequate numbers and with an adequate preparation. The "Life Work Recruit" program of Christian Endeavor has rendered an immeasurable service to the church. Dr. McAfee of McCormick said some time ago after careful study that more than 90% of Presbyterian ministers and missionaries had testified that the inspiration for Christian service as a full time work came to them first through Christian Endeavor. I offer it as my testimony that my own inspiration to enter the ministry came at a yearly meeting Christian Endeavor convention held fourteen years ago this spring at Portland.

The problem of maintaining denominational loyalty and at the same time promoting inter-church fellowship has always been a source of worry. Some have advocated, "One Big Church." Others have insisted like the old Quaker, "Everybody is wrong but me and thee and sometimes I think thee is wrong." Christian Endeavor has always sought to promote loyalty to denominational ideals and testimonies. We Friends feel sure that we have a message to the world, at this present time, that is all important. Is there a better medium for its promotion than through this organization of millions of the world's youth? Is not this one of our greatest opportunities?

Finally, youth needs to be challenged by a big program. Youth will respond more quickly and with more zeal to a big work and a hard task than to a little one. Christian Endeavor has, through the years, had such a program. The prohibition amendment came about, in large part, because of the idealism of Christian Endeavor youth, who in blissful ignorance of all that was involved, sounded the slogan, "A Saloonless Nation by 1920." Never was a more Friendly campaign started than the "Friends of Christ" campaign promoted by the United Society of Christian Endeavor. We were

asked to be Friends of Christ, to form our Friendships in Christ, and to win our Friends for Christ. What is more Quakerly than the present emphasis of Christian Endeavor, "Personal Acceptance of and Loyalty to, Jesus Christ."

With the closer cooperation between the leaders of religious education and of Christian Endeavor, which was worked out a short time ago in Chicago, Christian Endeavor is facing a new day of opportunity and service for the youth of the world and especially for the youth of America. Friends will do well to throw their influence solidly into the movement not only for what we can give, but as well, for what we can receive.

G. RAYMOND BOOTH.

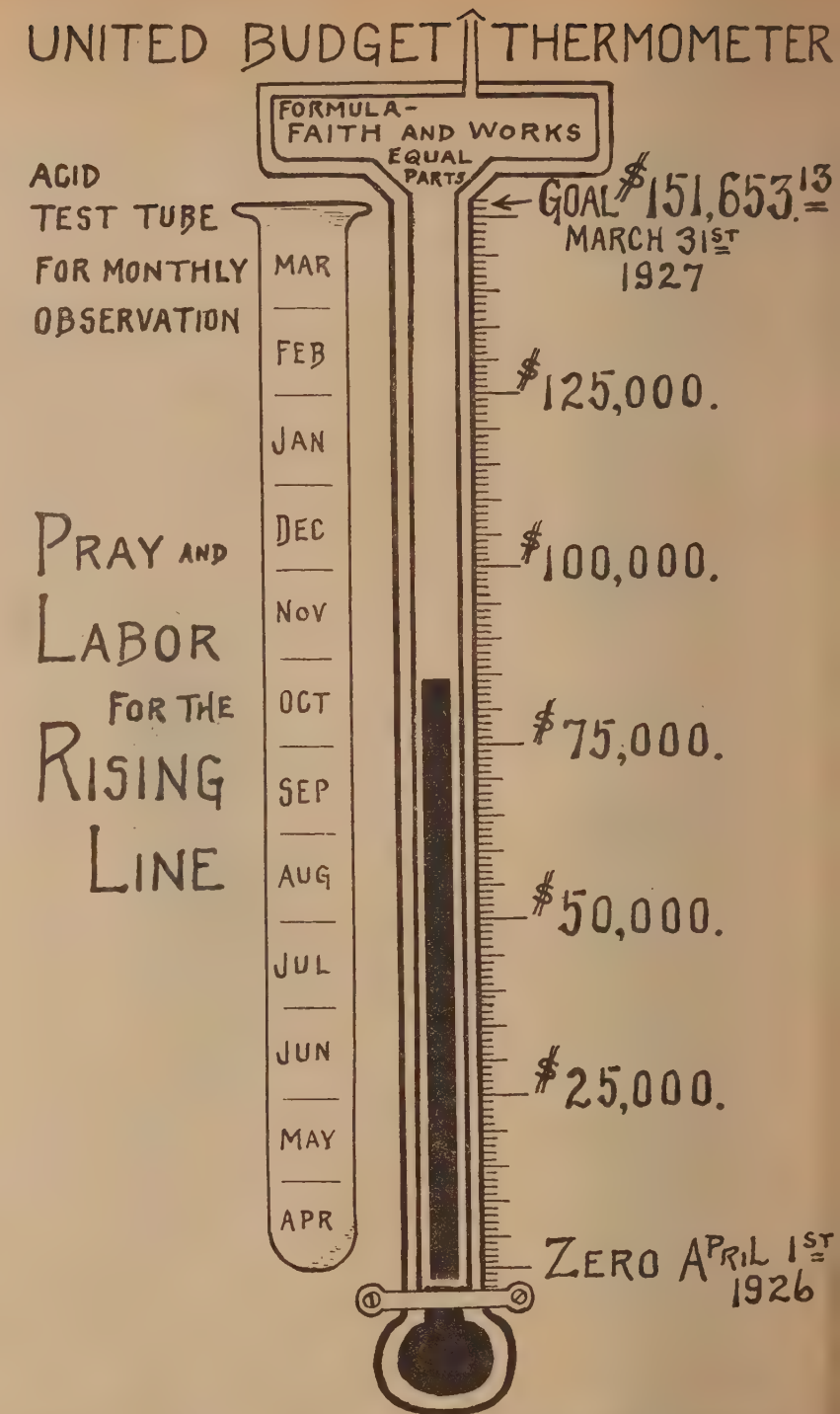
Amboy, Indiana.

SPRING GARDEN STREET FRIENDS

The new location of Spring Garden Friends Church, Greensboro, North Carolina, has given a new impetus to the work, and the spiritual life of the congregation has received a decided uplift. Thirty-five new members have been taken into the church during the past three months. The pastor, Murray C. Johnson, seems to have an especial gift in pastoral evangelism, and his clear well balanced preaching coupled with his impassioned appeals do not fail to move men to action. Four weeks ago on Sunday eight persons came to the altar. Later at a regular Sunday night service four others came to the front and made a public confession of Jesus as their Savior. Practically all were heads of families.

The meetings of the Pastoral Committee have come to be occasions of great strength to its members. At the last meeting the pastor produced a drawing of what might be the ideal church of its community. Leading directly to the church was one broad path, and converging into this path were many smaller ones. All the paths were filled with stones and obstructions. The people who were trying to walk in these paths that lead to the church were represented in many and different postures. Some were discouraged by the stones and had sat down. Others were apparently having a difference with their brethren and were throwing stones at them. There were a few who were pressing toward the realization of their goal—the ideal church. With this explanation of the picture, the pastor then showed the wonderful opportunities for service facing Friends in Greensboro and challenged all present to catch the vision presented, and meet in full the responsibilities of the present hour. All spoke in favor of this message and then the spirit of prayer fell upon the committee and with tears falling like rain the members covenanted collectively and individually, that Spring Garden Street Friends would rise to the situation and reap for the Master from this great field.

The work of the Sunday Council to build up the work of Religious Education is producing results in increased interest and at-



tendence. A series of conferences and entertainments are being given by the Council to the different classes. These have resulted in a larger consciousness of individual responsibility for the success of the Bible School.

Dr. Perisho from Guilford College recently gave an interesting address on the "Budget," that surely will result in a greater loyalty to the Yearly Meeting and to the Five Years Meeting. Murray Johnson has just finished a series of sermons on the "Distinguishing Marks of the Society of Friends." These have been timely and of

great interest and benefit to all, especially the new members. The first Sunday in each month is given to Missionary Educational work, and the Bible School's offering for that day is sent to that cause. The Women's Missionary Society is at present engaged in a membership campaign that already has met with astonishing success. The great need at this time is for more room, more commodious quarters. Many improvements are being made in the present building and Friends hope, at no distant day, to have better equipment for the work.

ADA LEE STANLEY.

QUAKERDOM · AT · LARGE

Russell L. Brown, son of E. Howard and Ruth P. Brown, who has been taking landscape architecture at the University of Illinois, has been honored in the award of a traveling scholarship which will take him to Europe for study and observation. He plans to sail from New York before many days.

The Guilford College representatives to the state Y. M. C. A. Convention held at Greensboro, North Carolina, February 8, were both elected to offices on the National Y. M. C. A. Council. Byron Haworth of Burlington, N. C., and a junior at Guilford College, was elected as student representative from North Carolina on the national council, and is one of the three members from North Carolina. The election to this office entitles him to a trip to Chicago in October with all expenses paid. Thomas Hadley of Graham, also a student at Guilford, was elected a member of the national committee on vacancies and finance.

Ralph W. Nicholson, a Richmond young Friend and graduate of Earlham College, has been made general manager of *The Japan Advertiser*, the American newspaper published at Tokyo and a leading paper of that country. Ralph has met with marked journalistic success for so young a man. For some time he was associated with Carl W. Ackerman, another Earlhamite, in the Berlin Bureau of the *Philadelphia Public Ledger*. He has been with the Curtis Publishing Company for a few years, and has recently been acting as production manager of the *New York Evening Post*. He and his wife sail on March 22, expecting to spend at least three years in Japan.

Lady Marian Parmoor, a prominent member of London Yearly Meeting, and president of the World's Committee, with headquarters in London, of the Young Women's Christian Association, in her capacity as head of the world movement, relayed to all Associations throughout the world a recent cable from the Association in China, pledging faith in China's stand for complete independence and urging fellow-members to back a peaceful settlement with their governments, as follows: "Firmly believe China's stand in complete independence right. Inevitable step for world progress. International cooperation therein will insure welfare of all nations concerned. Force in any form not now only defeat own ends, also thwart Christian purpose." It closed with the request that the Association and other organizations influence their governments accordingly.

Edward Thomas, a leading patent attorney of New York City, and a prominent member of New York Yearly Meeting of

Friends, is the author of a book just off the press, entitled "The Law of Chemical Patents." He has drawn not only from his wide knowledge of the chemical industry but also from his experience of many years in the United States Patent Office, and from his own digest of patent law which contains over fifteen thousand excerpts and citations. The book has been developed from the standpoint of one who has something to patent and who wishes "to know how it stands before the law and whether it is worth while to proceed further and investigate the technicalities of the subject." A careful selection of pertinent facts gives a clear understanding of fundamental principles, and gradually builds up in the mind of the reader a conception and understanding of the patent law to chemistry.

The Dayton Daily News, for February 20, gave a half page display of the buildings that make up Wilmington College, in the center of which sat President J. Edwin Jay at his desk. Wilmington College, is now attracting considerable attention throughout the state of Ohio because a bill has been passed by the Ohio Senate approving a state appropriation of \$112,000 as a subsidy for the maintenance of a State Teachers College there. At present Wilmington College maintains in high efficiency all the departments of a liberal arts college, and on account of its location in southwestern Ohio, teachers are already attending at the rate of over a thousand a year. In the bill now before the legislature, the College, with the aid of the state, proposes to establish an organized department affording self help for worthy students as their needs may require. During the last year the net enrollment was 1,299, of which number 1035 students were in residence most of the year, the remainder being extension students only.

NEWS OF OUR MEETINGS

Damascus Quarterly Meeting held at Alliance, Ohio, February 11-12, was a season of especial refreshing. Contributing greatly was the presence and ministry of H. Elmer Pemberton, who was highly favored in the presentation of the word at the Saturday morning session. At the meeting of Ministry and Oversight the previous day, Henry Mosher gave an appreciated message. Somewhat of an innovation was the appearance of Mayor Ire E. Stevens of Alliance to represent the Superintendent of Prohibition and Law Enforcement. The meeting was given an insight into the practical side of law enforcement, which revealed the difficulties faced by city officials. Charles E. Haworth presented a well prepared paper

on Peace. After forty-one years of continuous service, the Damascus Academy Board made its final report and was released. The Academy property has been sold and the proceeds placed in trust for the aid of worthy students needing help in securing higher education. Reports from Mission fields, near the trouble zone in China, indicate no special difficulties as yet, have disturbed the regular work of the missions. Evangelistic services are now in progress at the Damascus Church conducted by H. Elmer Pemberton.

Late in 1926, invitations were extended to all members and attenders of East Vassalboro, Maine, Friends Meeting to be present at their Annual Roll Call and to answer to the reading of their names in person, if possible; or, if unable to attend, to respond in writing. The usual meeting for worship was held in the morning, in which the resident minister spoke of the early history and general tenets of Quakerism, explaining somewhat in detail the distinctive teachings of the Friends. A basket luncheon was followed by a pleasant social half-hour. Readings, congregational and special singing varied the afternoon program. Responses to the roll call were interesting and helpful. An encouraging feature of the day was the unsolicited request of three associates to be admitted to active membership.

Since early autumn, East Vassalboro Friends have held Sabbath evening meetings which have largely been devoted to instruction in some form; round tables, forums and special missionary meetings are included with devotional services in the list. There have also been weekly social gatherings. These have grown until needed recreational privileges have reached most young people in the village and vicinity and many older people as well. The annual reorganization of Monthly Meeting was made in January of this year. Here also has been an increased attendance. One has been admitted to membership by letter from another denomination; five associate members have become active, and two have been received as associates on request of the parents.

The same agencies which are at work in other states are tending to unchurch rural New England. It is reported there are six defunct churches in this one township of Kennebeck County. Open doors for home mission effort are more numerous within the territory of Vassalboro Quarterly Meeting than Friends have qualified leaders and means to enter.

Bear Creek Quarterly Meeting, was held at Earlham, Iowa, February 12-13 with

an unusually large attendance. A two weeks' series of meetings closed with the Quarterly Meeting sessions. Charles O. Whitely, Yearly Meeting Superintendent, spoke Saturday morning, and Howard W. Cope of Marshalltown, the evangelist, at the other sessions. Visiting ministers were Thomas G. Brown of Canby, Joseph Sopher of Linden, Anna Albury of Stuart, and Bernice Riddle of Bear Creek.

Spring River Quarterly Meeting held at Alba, Missouri, February 11-13, with representatives present from Friendship, Fairview and Alba Monthly Meetings, was a time of great blessing. Friday afternoon, at the meeting on Ministry and Oversight, Susie A. Shrauner brought a wonderful message, taking as her subject, "The Vision." She and her sister, Lela Allen, were conducting evangelistic meetings which continued through the Quarterly Meeting. After a basket dinner on Saturday served in the church, the business session was held. From five until seven P. M., the young people and visiting Friends were entertained at the home of E. J. Davis by the local Christian Endeavor. The evening program was given by the Seniors and Juniors of Fairview and Alba before a crowded house, the special speakers being Murray Haworth, president of the Yearly Meeting C. E., and Goldie Reed, the field secretary. Their talks were full of instruction and helpfulness and many of their suggestions will be put into practice by the C. E. Societies. Goldie Reed talked to the C. E. at Fairview on Monday night, and at Alba Tuesday night answering their hard questions to the benefit of the work in both places. Both societies are taking up the Standards Chart immediately.

Susie A. Shrauner and her sister, Lela Allen, of Stafford, Kansas, held a very successful revival meeting at Alba, Missouri, Friends church, January 23 to February 13. Bad weather hindered during the first week, after which the attendance and interest were splendid. Nineteen knelt at the altar and received definite blessings. The other

two churches of the town dismissed most of their services and were rewarded for their helpfulness by an uplift in their work. The whole community was stirred, and the church has a larger vision of responsibility to men and to God, since hearing their Gospel messages in sermon and song.

The women's prayer meeting at Greenleaf, Idaho, recently met in honor of the birthdays of two of their oldest members, Abbie Winslow, eighty-eight years old and formerly of Bangor, Iowa, and Mary Jane Roberts, seventy-eight years old, formerly of Central City, Nebraska. Some of their favorite hymns were sung and they witnessed to the fact that God's grace had proven sufficient for their needs and their paths were growing brighter with the passing years. Calvin R. Choate is preaching a full gospel to good audiences each week. Recently called to a sick bed where the death angel seemed hovering, prayer was answered in the conversion of the husband and a brother-in-law, and the sick wife continues to improve in health. Truly God is able. Members of the Christian Endeavor with the pastor are assisting the pastor of the Free Methodist Church in Deer Flat in revival services.

The meeting at Earlham, Iowa, has closed a most interesting and profitable revival effort. Howard W. Cope, pastor at Marshalltown, Iowa, in exchange for similar services of the pastor, Moses T. Mendenhall, conducted the services. From the beginning to the close, the sessions were times of great blessing and spiritual uplift, as was repeatedly testified to not only by Friends but by members of the other churches of the town, who so splendidly supported the work by their presence, their prayers, and their testimonies. The people of Bear Creek meeting, too, lent their aid and inspiration, especially during Quarterly Meeting sessions which convened on the closing Saturday and Sunday of the meetings. The desire for and the power of the Gospel was proved by the large audiences. Practically every evening the house was well filled. Instead of afternoon meetings

the time was given over, by the pastor and the evangelist, to calls in various homes, which proved a strength to the work and a blessing to many. At the services twenty-nine persons were definitely blessed at an altar of prayer, while many others testified to finding Christ in their homes or of rededicating to him their lives, and many differences were adjusted. Many testified to prayers definitely answered in behalf of others.

On the morning of February 6, Levi T. Pennington, President of Pacific College, Newberg, Oregon, gave his lecture "War on War" to a large, appreciative audience at the Friends Church, Greenleaf, Idaho. As he told the awful cost of the late war, in human lives and money; of the suffering endured by the innocent and helpless; of the terrible harvest of crime the nations are reaping and must continue to reap for generations yet to come; of the immense war debt yet unpaid; and of the methods of warfare that will probably be used, should there be another great war—a tense hush fell upon the audience. With the vivid portrayal the audience saw the terribleness of it all. He spoke in all the meetings of Boise Valley Quarterly Meeting and to the student body of Greenleaf Seminary. Monday evening, February 7, the Brotherhood of the First Presbyterian Church of Caldwell gave a banquet in his honor, after which he spoke on the same theme to a good audience. Those unable to be present are asking that he come again, and much interest in the subject was manifested by prominent men of the city.

Minnie Bassett and her co-worker, Nellie M. Thomas, recently closed a most successful revival with the Beaver Monthly Meeting of Friends at Beaver, Kansas. They are now engaged in an evangelistic series at Fowler, Kansas.

The funeral service for grandma Emry was held from the meetinghouse at Central City, Nebraska, Sunday afternoon, February 13. Her life was a benediction to all who knew her. In the evening the six boys who attended Quarterly Meeting at Plainview brought a report and a message. Guy Puckett and John Ferguson did the speaking and the quartet sang. The work of this Gospel Team is greatly appreciated by the school and meeting. Beginning February 24, the mid-week prayer service is in charge of various committees of the Monthly Meeting, Erma Mesner, chairman of the Peace Committee, having charge of the first one.

One of the most highly appreciated events in the recent experiences of Virginia Quarterly Meeting was a visit by Francis Philip Frazier January 15-17. He met the Friends of all four of the meetings and large numbers of other interested

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Christians in the four meetings that were arranged for him. Two of these meetings were held in the large towns near which our country meetings are located. Capacity audiences greeted him at each performance, and much sympathy was expressed for him in his work for his people.

Alta L. Jewell of Richmond, very acceptably attended Plainfield Quarterly Meeting February 5, giving a helpful message on our Mission work. In order to accommodate more of the members and make the Quarterly Meeting occasion of more benefit and inspiration to the local meetings—the following times for holding have been adopted: At Plainfield, Indiana, first Wednesday night in February; at Indianapolis, first Friday night in May; at West Indianapolis, first Thursday night in November. At each of the above, Meeting on Ministry and Oversight at 5:30 P. M. Quarterly Meeting at 7:15 P. M. At Bridgeport, first Saturday in August, Meeting on Ministry and Oversight at 10 A. M. Quarterly Meeting at 11 A. M. Some departmental work will be considered at each Quarterly Meeting.

Whitewater Quarterly Meeting will convene at South Eighth Street Meetinghouse, Richmond, Indiana, March 5, with meeting on Ministry and Oversight at 9 a. m. and meeting for worship at 10:30, when C. Harold Douglas of Dayton, Ohio, is expected to bring a gospel message. At the afternoon session, Thomas R. Kelly of Earlham College will give an address on the work of the American Friends Service Committee.

THEY WILL HAPPEN!

Please get out your paper for February 17 and turn to page 124. Near the bottom of column 2, read that quotation this way: "Please don't send us any more —'s Home Department books. Any little Friends' Quarterly is preferable to that one which justifies present-day warfare because Abraham knew no better, and calls pacifists 'molly-coddles.'" That's the way it should have read.

There's always some little mistake, it seems, to take the joy out of life. But they will happen.

YOUNG FRIENDS C. E. STUDIES

Topic—Conquer Circumstances.
March 13—How to Overcome Circumstances. Phil. 4:5-7 and 7, 10.
(Suggestions to leaders of friendly groups of Christian Endeavor Society and other young people's gatherings.)
Put on the blackboard something that may come up in the lives of the young people that are to be overcome. Also, include in this group, some circumstances and problems that you may wish to overcome within your young people's group. After having found out what these problems are, let each person pick one of the topics and tell how he thinks it might be overcome. There is no doubt, there are things you would like to see changed in your group. Put them

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down and then proceed to discuss how to overcome these circumstances. Do not forget how Jesus conquered problems and circumstances.

Have some definite member of the group tell how some of our noted men have overcome circumstances of handicap. Example: Bunyan, Helen Keller, Grant.

DISCUSSION QUESTIONS

- 1. How did Jesus meet adverse circumstances?
- 2. How do friends help us to conquer circumstances?
- 3. What part does prayer play in helping to conquer circumstances?

BIBLE LESSONS THAT WILL HELP WITH THE TOPIC

I John 5:1-5; John 16:33; Romans 12:17-21.

COMMENTS:

"Circumstances very rarely favored great men." "Many boys have worked their way through college and had a hard time but watch them climb." "The secret of spiritual success is prayer."

INTERNATIONAL SUNDAY SCHOOL LESSON

March 13, 1927.

Lesson Text: Matt. 28:16-20, Acts 16:6-16.

- 16. *The Eleven.* Matthew often speaks of the mountain not a mountain. It may have been a favorite place where Jesus often retired for meditation and prayer, and where they expected to meet him.
- 17. *Worshipped him... some doubted.* Perhaps a reference to the case of Thomas, John 20:25. They all doubted the resurrection until they in turn were shown by the Lord himself.
- 18. *All authority.* As the revelation of God he is for us the representative of the Father. By our attitude toward him we determine our destiny for this world and that which is to come, and to him every Christian looks for leadership.
- 19. *Go ye... make disciples.* Possession of the greatest living truth carries with it the obligation to give this truth to those who do not possess it. The wonderful discovery of Jesus as Savior and his Gospel as a message of truth and salvation, drove the disciples even to the ends of the world to give it to all. *Baptizing them.* Baptizing was used by John the Baptist as a symbol of repentance. It was not practiced by Jesus but was again taken up in the apostolic age and is continued in many churches to this day. "Into the name of the Father, Son, and Holy Spirit," was a ceremonial phrase used accompanying baptism. A confession and acceptance of the Father, Son and Spirit.
- 20. *Teaching.* First, conversion; second, acceptance; then, teaching. These three fundamentals are as old as Christianity and are essentials as long as real Christianity exists. *Lo, I am with you.* Jesus does not withdraw from his work nor from active partnership with his disciples in the work he has left them to do. He announces be-

fore his death that he will return, so now he assures them that he will be with them always.

6-8. Paul made general plans for his journeys but they were always subject to change when prompted by the Spirit of God. Asia here means the Roman province by that name, not the whole continent of Asia.

9. Visions and dreams indicate that there has been careful and earnest consideration. God leads the minds and hearts that are sensitive to his touch. The subconscious mind filled with a desire to follow God proved a great ally.

10. *Straightway.* The devil has no chance when we are prompt as Paul was; Luke has joined Paul at this time.

11, 12, 13. These verses describe the journey to Philippi, the first Macedonian city visited. Out in the open by the river was held the first Christian service in Europe.

14, 15. Lydia was the first convert in Europe. She must have been a woman of means since her home was opened to the missionaries and their work.

SUPERFLUOUS BAGGAGE

We have in this lesson the great Commission given by the Lord, and the beginnings of its working out by the early church. The goal is the world. Paul and his companions made a wonderful start, out of proportion to any other age in Christianity. They saw the possibilities and opportunities and went directly and unhesitatingly to the task. The force of Jesus' personality was fresh upon them and the reality of his life and teachings had completely captivated them. They were free from church tradition, and dead timber in their new and vital society was unknown. The Way was new, and they ventured out unhampered and free. Christianity for them was a Way that led into all the world. They got the general direction from the great Commission, then were led day by day as the inner Spirit directed. The Commission is yet unfulfilled. The Way lies ahead of us with the direction unmistakable.

Is it not like a cross-country automobile journey? You are going due west. The general direction is clear, but the way is fraught with crooks, turns and detours, and there are signs and signs to read. You must keep your eyes open and your wits about you if you keep in the way. All superfluous baggage is discarded and all maps and guide books are up to date. The Way to the end of the world with Jesus is far more hazardous and all senses must be kept keen and awake. I think we are watching the markers but the trouble with us is that we are loaded with extra baggage. Our Christian Missions are embarrassed by western impediments. Is there any doubt about Gandhi and many other leaders of the East accepting Christ but for the weight of western impediments? The East wants the simple Gospel of Jesus but does not want western military brute force and mad materialism. They do not want the western church. They do not want our civilization on wheels. If only we were free to preach Christ as were the first Christians! If only we could leave be-

hind us this awful load that the church has accumulated and simply take lives that are like Jesus, they would flock to the Christ.

RALPH H. BORING.

Central City, Nebraska.

BIRTHS

BRADSHAW—To Jephthah J. and Nannie J. Bradshaw of Sedley, Virginia, December 15, 1926, a son, James Murray.

BLTYHE—To Kenneth and Martha Florence Bltthe of Franklin, Virginia, December 22, 1926, twin boys, Therman Rufus and Sherman Langford.

WHITE—To Exum N. and Alice Winston White of Franklin, Virginia, December 20, 1926, a daughter, Julia Winston.

DEATHS

CHARLES—At his home south of Richmond, Indiana, February 5, 1927, Jesse Edwin Charles, son of Wilson and Caroline D. Hockett Charles, in his 52nd year. Born near Williamsburg, Indiana, a birthright member of Friends, he was for several years a member of First Friends Meeting of Richmond, faithful and dependable, attending to the duties the church assigned him. He leaves a wife and son, a brother and three sisters. Burial in Willow Grove cemetery, Fountain City, Indiana.

EMRY—At her home in Central City, Nebraska, February 11, 1927, Almada Talbert Emry, widow of David Emry and daughter of Jonathan and Esther Talbert, aged 88 years. Born near Westfield, Indiana, she went with her parents to Iowa and was married in 1855 to David Emry near Pleasant Plain, and to them thirteen children were born, eight of whom survive her. The family moved to Nebraska in 1893 and to Central City in 1899. A lifelong member of Friends, serving for years as overseer and elder, she lived a beautiful, exemplary Christian life as mother, neighbor and friend.

HAISLEY—At his home near Crete, Indiana, February 10, 1927, Wilbur Haisley, son of Thomas and Marcella Jordan Haisley, aged 37 years. He lived his entire life in this community and was a member of Arba Friends Church, interested in the entire work and program of the church, a faithful attender of its varied types of services, a dependable member of the pastoral and finance committees, and held many other responsible positions. The church has suffered a very great loss in his passing. His place in the community was quite unusual if not unique. Perhaps no one in this large community was loved and respected by such a host of people of all walks of life. He is survived by his wife Priscilla, two stepsons Eugene Clement and George Lowell Carmen, a sister, Georgia Middleton, and a brother, Walter. Funeral and interment at Arba.

HOLMES—At his home in South China, Maine, January 26, 1927, James H. Holmes, having just passed his 83rd birthday. He, with his wife who survives him, purchased a home in South China and united with Friends of China Monthly Meeting in 1904, bringing a letter from the Baptist Church of Caribou, Maine, their previous home, and at once they became most useful members. Steadfast to the truth as he found it in God's Word, he seemed always looking for a chance to do good and to help in every good cause. Especially the last year of his

life, he found a needy field with the Gospel team, holding meetings in different neighborhoods, and assisting the pastor and his wife in their work among the juniors, often speaking to the scholars in an hour set apart in the day school. He was very dear to the children and they all felt him to be a personal friend.

MARLOTT—At the home of her foster daughter, Emma Ridenour, near Wabash, Indiana, February 4, 1927, Lydia C. Marlott, widow of Levi Marlott, in her 86th year. A birthright member of Friends and ever faithful in her duties to the church and in her home while health permitted, she served the church as elder and clerk for many years. She was deeply interested in temperance, becoming a member of the W. C. T. U. soon after the Crusade days.

TOMLINSON—At his home in Plainfield, Indiana, January 30, 1927, Moses Tomlinson, son of James and Ann Tomlinson, aged 90 years. A birthright member of Friends, many attendants of Western Yearly Meeting will remember him and the old frame two-story homestead which stood opposite the "Yearly Meeting" grove. Surviving him are four children: Mrs. Gineva Holdiman, Mrs. Frank Calbert, Astelia Tomlinson, of Plainfield, and R. C. Tomlinson of Indianapolis.

MCCOLLUM—At the home of her daughter, Rhoda M. Taber, Pasadena, Calif., November 22, 1926, Luzena C. McCollum at the age of 88 years. With her husband, Isaac McCollum (deceased eight years ago) and their family she came to Pasadena from Iowa 43 years ago, and they were all charter members of First Friends Church. She often expressed the wish that she might be ready for the mansions that were being prepared, into which she has now had an abundant entrance. Six sons and daughters survive.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Skoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

KNOXVILLE, TENNESSEE

Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snaveley, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

HIGH POINT NORTH CAROLINA

High Point Friends Church, Cor. S. Main and Commerce Sts. Bible School and Men's Brotherhood Class, 9:45. Meeting for Worship at 11 A. M. and 7:30 P. M. Congregation supper at 6:30 P. M. each Wednesday during the winter with a good address and much sociability, followed by a class in Church History by Dr. F. R. Taylor. Travellers passing through the city are welcome. Friends are kindly requested to send names of persons who have moved to this locality to T. A. Sykes, Pastor, 108 W. Green St.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published Weekly by
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Richmond, Indiana

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Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
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Biography—Edwin M. Stanton. Souvenir subscription edition, 625 copies serially numbered. Cloth bound, illustrated, 400 pages, 30 copies remaining. Stanton was descendant of many prominent Nantucket families among whom are Bunker, Coffin, two lines, Gardner, three lines, Macy, Shattuck, Starbuck, Worth. \$3.00, prepaid. Returnable if not appreciated.

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